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# The American Friend

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New Series
Vol. XXIX No. 12

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# Friends Address the President

## Mass Meeting at Richmond for Cause of Peace

A FRIENDS mass meeting on the National Emergency was held at the First Friends Church in Richmond on Sunday afternoon, May 25, when Friends of eastern and central Indiana heartily endorsed a statement imploring the President "to revive the role of mediator for himself and our nation."

Under a sense of deep and immediate concern, a group of Richmond Friends had met at the Central Offices on the preceding Wednesday evening to consider what Friends should do and say at a time when the country is poised on the brink of outright war. It was agreed that the Sunday afternoon meeting should be held, and a small committee was appointed to have the matter in hand. Notices were sent to meetings within a radius of from forty to fifty miles of Richmond, the result being that a fine representation of surrounding meetings was present on Sunday afternoon.

In opening the meeting, the Editor of THE AMERICAN FRIEND, who presided, recalled that on a Sunday afternoon almost exactly twenty-four years ago a similar meeting had been held in Richmond at the North A Street Meetinghouse, but on that occasion Friends met to consider what course they should pursue following the entry of this country into war. Now Friends were assembled before the overt act, under a sense of responsibility to do everything possible to keep the nation from taking the final fatal plunge.

As the chief speaker of the afternoon, Errol T. Elliott of Indianapolis was presented, who spoke on the fundamental Quaker position in relation to the national and international crisis. He reminded Friends that our historic peace position is essentially a religious testimony. If it is effective it must be a total testimony permeating all our relationships. It is a testimony for all time and for every occasion. To be persuasive and convincing, it must be primarily a clear affirmation of a creative way of life. He plead with Friends to remain steady in this hour of uncertainty, reminding his hearers that there is a faithful fellowship of Friends in war-stricken countries who, standing steadfast themselves, are expecting American Friends to abide loyally by our time-tested principles. Errol Elliott made a deep impression upon his listeners, enforcing his remarks with observations personally experienced last year in embattled countries of Europe.

After W. Bruce Hadley had presented for consideration a statement which had been prepared by the committee in charge, President William C. Dennis, than whom no Friend in this country has exercised himself more vigorously in the general effort to withstand the trend toward war, spoke effectively for the adoption of the statement. He emphasized the fact that it is not too late to save the country from being plunged into war, pointing out that any national committment to war is the responsibility of Congress alone and that Congress has not yet acted.

He was followed by J. Arthur Funston, also of Earlham College, who exposed the fallicies of those who advocate our entry into the war as a measure of defense and as a means of preserving democracy.

The subject was opened for general discussion, during which a few suggestions for strengthening the proposed statement were accepted and incorporated. By hearty, viva voce expression and without dissent, the statement as amended was approved, with the understanding that it be sent to the President and that copies be mailed to senators and representatives in Congress. The statement was immediately given to the press. In order that the President might know of the action taken prior to his fireside chat on the evening of May 27, the purport of the statement was conveyed to him by telegram.

Following the adoption of the statement on the National Emergency, the meeting also expressed itself as favoring the Herbert Hoover proposal for feeding the peoples of the small democracies of Europe.

### THE STATEMENT AS ADOPTED

We have read with devout thankfulness and absolute concurrence the resolutions on the present international situation and the momentous issue of peace or war, adopted by the international convention of the Disciples of Christ which met at St. Louis in the first week of May.

These resolutions as reproduced in the *Christian Century* for May 21, 1941, read as follows:

"The international convention of Disciples of Christ respectfully and earnestly petition the President of the United States to use the great powers of his office to keep this nation out of the war now raging in Europe, Asia, and Africa. We make bold to present this petition in view of the President's repeated and solemn pledges assuring this country that the armed forces of the United States would not become involved in the war.

"We note with anxious apprehension that the policy of aid to Britain has carried the nation to the brink of belligerent participation, and that the country and the President now face a crucial and irrevocable decision which will profoundly affect the destiny of America. We affirm our conviction that America's responsibility to the civilization of the future requires that the maintenance of her own peace and the preservation of her democratic way of life. . . .

"We implore the President to revive the role of mediator for himself and our nation, and to adopt no further policy in aid to Britain which will carry the hazard of involvement in the war. The American people are overwhelmingly opposed to belligerent participation, and we look with grave foreboding upon any action by the government which will plunge a divided nation into war."

We regard these resolutions as so satisfactory, both in substance and in expression that we adopt them in their entirety as representing the views of this meeting. We particularly endorse imporing the President to use his great powers as mediator, and we ask him to give leadership to international collaboration looking toward world adjustments to the end that all peoples may have equitable access to the resources with which the world is blessed.

Furthermore we desire to state our profound conviction that all war is contrary to the spirit of Christ. War can be contemplated as a considered choice

(Continued on Page 236)

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## UNLIT CANDLES

When through a darkened world
I see a candle's beam,
I do not see earth's wrath unfurled,
But pathways leading toward the gleam.

Yet through the rays of light
Bent shadows come and go—
A million wanderers of the night
Whose million candles have no glow.

Why do they fear the dark,
The terrors earth has hurled?
Their million candles flickering spark
Would light as stars the darkened world.

Oh fear-encircled lands!
Oh harbingers of night!
With unlit candles in their hands
These groping millions shadow light.

MARILLA GUILD.

Tucson, Arizona.

# THE AMERICAN FRIEND

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WALTER C. WOODWARD
Editor

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# As in the Palm of One Man's Hand

WITH grave apprehension and steadily mounting distrust, we listened to the President's broadcast on May 27: apprehension over this country's belligerent status as aggressively set forth, and distrust of the method that has brought us into a virtual state of war. And then the startling climax—the proclamation that an unlimited national emergency exists!

Writing on the day after the broadcast, and before getting the general reaction of the country, we can hardly do less than set forth some of the features of the address that are especially disquieting to us: first in our capacity of a citizen among citizens; and second, in our capacity of a concerned Friend.

In general, the explosiveness of the President, together with its wide scope, reminds us of the gallant hero who leaped into the saddle and rode off rapidly in all directions. Not so long ago, the declaration of a United States Senator that the American frontier was on the Rhine, was hailed as an extreme and dangerous statement of American policy. But now the President tells us that our Bunker Hills may be found all over the Planet! Two short years ago the President favored a Neutrality Act that would in practice strictly limit our doctrine of the freedom of the seas. The sole purport of the cash and carry provision was to restrict for us that freedom as a means of keeping the United States out of war. In a startling reversal of policy, the President now unreservedly and even truculently asserts for us the freedom of the seas and declares that it will be maintained at whatever cost. If the former policy was espoused as a measure of peace, is it an unfair inference that the opposite policy declared last night is a measure of war?

The President was less than fair and reasonable in presenting our case for the freedom of the seas. For us he makes it mean the right to insure the delivery of essential war materials to any warring democracy anywhere on the globe. If Hitler seeks to prevent those materials from reaching any country at war with Germany, that constitutes an "attack" on us, and demonstrates Hitler's fell design to dominate the seas! In reverse, what would our policy be? Even Hitler might be given his due. It is the old, old story: for the party of the first part it is a case of national defense, however many thousands of miles from our shores the "incident" may occur; to the party of the second part, it is attributed as aggression.

Again, the President was less than ingenuous in the pontifical manner in which he declared: "Your government knows what terms Hitler, if victorious, would impose. They are, indeed, the only terms on which he would accept a so-called 'negotiated peace.'" *How* does he know what "negotiated peace" terms Hitler would consider? If the President is aware of any such terms as suggested by Germany as a basis for negotiation, he is withholding from the American people information to which they are entitled. This is another flagrant example of the cavalier manner in which the interventionists reject all suggestions of a negotiated peace on the basis of mediation.

While the address was very much of an "omnibus bill" in the inclusiveness and promises of action to be taken, there was little definite information given as to the specific nature of that action. There was an ominous note of drastic measures — measures which would almost inevitably bring us into armed conflict with Germany, and measures which would be taken solely on the initiative of the Chief Executive. As one commentator put it, the speech constituted "an undeclared declaration of an undeclared war."

Therein lies the chief threat to the peace of this country—and therein is found the greatest menace to our free, constitutional form of government. By the course which the President outlined, he "short circuited" Congress and arrogated to himself the war-making power which the Constitution lodges in the legislative branch of the government of the United States. Furthermore, by proclaiming an unlimited national emergency, he creates a potential situation in which we have government by decree. In a democracy, the essential and significant feature is a virile and responsible legislative body. A dictatorship, in which the parliamentary branch becomes but a servile sounding board, is the mark of totalitarianism. We agree with the President that a national emergency exists, but it lies in this threat to democratic, constitutional government here at home rather than in the threat of invasion by a foreign power. The emerg-

ency is within, rather than without. It is a serious situation, fraught with great peril, when the destiny of a nation is held as in the palm of one man's hand.

Finally, the President was far from realistic in declaring the high and holy purpose of the war as a religious crusade—a struggle between pagan brutality and the Christian ideal. We readily concede that element, but it is far from being the whole picture, as the President well knows. It is not dealing squarely with the American people to play upon their religious idealism as a means of drawing this country again into the sordid arena of the imperial rivalries of European nations.

We speak thus as a citizen at large. As a Friend, we must speak further. We are opposed to going into this war, as we believe the great majority of American citizens are opposed to doing—and we are also opposed to going into any and all wars: not only because this or that war is futile in policy, but because war *per se* is fundamentally wrong in principle. Therefore, we not only are against this war because it is bad national policy and because of the unconstitutional, high-handed way in which the country is being dragged to the precipice; we are against it and would continue to be against it were war to be declared by Congress through the constitutional method.

While many Friends could not go this far, we believe we are expressing what would be the general and official position of the Society of Friends. Let it be plain that this does not mean that Friends would take an obstructive attitude toward the government. As loyal citizens, they could not do that. Positively, because of their very love of country and because of their appreciation of the blessings which it gives them, they would diligently seek to give expression to their love and loyalty through constructive service consonant with conscience.

As a matter of fact, Friends—and similarly minded groups—are already engaged in just that kind of service. Regardless of whether or not the country gets into outright war, that service will go on. We are committed to continued educational work for peace through our institutes on international relations, summer work camps, student summer service, and peace caravans, through relief activities abroad, and through Civilian Public Service at home. As an expression of our conviction against the war method, and as a demonstration of our steadfast and sincere purpose, we cannot do other than render to this positive program the full measure of our devotion.

# The Quaker Ideal of Worship

**By Charles M. Woodman**

IN THE development of their ideas and their practice of worship, the early Friends rejected all ritual and form and ceremony for three reasons: first, because such practices in the Seventeenth Century had become spiritually meaningless and devoid of power to benefit human living ethically; second, because the New Testament as they read it sets up neither form nor ceremony as essentials in Christian practice; and third, because early Friends discovered that the fellowship approach to the all-loving and eternal Spirit is possible in ways that make superfluous these outward forms as aids to worship.

Friends, through the experience of George Fox and others who worked and worshipped with him, rediscovered the underlying religious concept that the relationship between the human being made in the divine image and the divine Spirit is essentially a filial and paternal relationship in which each may fully participate. This was Jesus' religious experience, for to him, God was always Father and he was Son.

It follows, therefore, that as Friends approach the supreme act of the human spirit to which is given the name worship, the essential technique lies in the experience of a father-son relationship. This requires no third person as intermediary, no man-made or God-assigned form of ritual or ceremony; for here two kindred souls, fashioned alike for constructively loving and uplifting relationships, meet face to face. When this is realized, things become insignificant and often hampering. They fall off, the human soul walks with the divine Spirit, and worship becomes a reality. Man has climbed the sublime summits of a divine relationship, where communion is the very atmosphere. In the inter-play of divine outpouring is revealed truth and strength, and of human contrition, aspiration and praise, the holy of holies has been entered, the divine has spoken, the human in awed silence has listened and heard; God and man have become one.

It follows again that with such an experience as the goal of every hour of worship, the group itself in its unhurried silence will become a listening post for divine intimations and revelations, for God still speaks, and is understood by those who will listen. In fact, listening is a major part of prayer. Any vocal prayer in such a setting of silence will gather up the human feelings of all and will voice the unworded longings of aspiring souls.

Just so, music may very well create the emotional atmosphere for silence or grow out of it and give expression to the common aspiration of all. It may well serve to develop a tenderness and sensitiveness of soul in which the divine voice may find a sympathetic hearing. It should weld into a common group experience the vague, uncertain spiritual gropings of sincere souls seeking light.

Any message rising out of this waiting period and climaxing itself in the mind of a speaker will be stronger, clearer and more effective if long hours of private meditation and communion with the source of all truth have preceded the vocal expression. Never should we discount the will of the Divine Spirit to work with and through the spiritual fellowship of the group, seeking willing lips by which his will may be uttered, but that same Spirit finds expression more readily, not by working with an empty mind, but by using the spiritual treasures available in those who habitually and methodically have made it a supreme business to gather up the jewels of divine revelation.

Whether the message in the meeting comes with immediate spontaneity or as the deliberate culmination of painstaking mental search, all may be Spirit-inspired and Spirit-guided. All messages should range the field of human thinking, always with the thought in mind that they are to give expression to the human longing that seeks to

discover God and then to find the path of human duty and Christian action.

In fact, Quaker worship is a garden, and out of the fertile soil of a meeting with a living silence, the seeds of an ever-present, ever-urgent divine revelation germinate. Out of it the beauty of an inward peace and a spiritual aspiration grow, flowering in such vocal expression as the Spirit may inspire and coming to fruition in the holy qualities of a Christlike way of living.

Richmond, Indiana.

# If You Only Knew Him!

**By Francis Doan Hole**

A MEASURE of perplexity and confusion is ever present. Many writers speak of the time in which they write as a period of crisis and acute distress. Excited minds propose remedies, many of them violent in a bad sense. But the great witnesses to the light seem to have caught their vision by knowing someone. Perhaps their chief plea to the confused and perplexed peoples is: "If you only could have known him!"

Knowledge of the structure of the atom, vitamins, powerful new airplanes and tanks, better housing, an ideal for good government, evolution, revolution—all fascinate and inspire men and women who put their trust in these things, believing that they will lead us from perplexity and confusion. These things are challenging, and give scope to keen minds and strong loyalties and high ideals. But men and women who have a knowledge of a great person, a great spirit, remind us that beyond the grandeurs of atoms, airplanes, houses, and evolutions, there is a vaster existence, and power, and life. The constellations make a canopy more mighty than a tent, or a house, or an igloo. The sight of sequoias is awesome to travelers who have dwelt always among aspens and oaks. The beauty and mystery of Bach is unknown to a mechanic whose knowledge of an organ is purely physical. Constellations, sequoias, and Bach can be used as symbols of the abundance and magnitude of the new life which Christ revealed to those who knew him. And these persons turned to tell others, with the wish on their lips, though perhaps not thus articulate: "If you only could have known him!"

A very heartening part of the inspiration of acquaintance with him, who in turn was acquainted with God, was perhaps the joy which he took in his associates and in daily activities. It is as if he assured us that these experiences of ours, in which we see jealousy, callousness, pride, fear, ennui, perplexity and confusion become so manifest, are an integral part of the greater world in which he moved. We receive a blessing the instant we realize that Jesus was glad for this our human existence, with all its frailties. Thus we can understand, somewhat at least, what his followers meant by wishing so strongly that we too might have known him. Surely the end of all Scripture reading and Sunday Schools and worship services is to come to know him as a real person, even now.

Before the Mona Lisa one may stand perplexed, and before the Sphinx be strangely confused, and before a world which consists solely of atoms, airplanes, houses, and evolutions, one is certain to be perplexed and confused. But in the presence of the Perfect Life, the person of Christ, one may be reborn, and one may see, when before, he was blind. For this is the witness of friends of Christ, who desire the best for us, too, saying: "If you will but come to know him!"

Earlham, Indiana.

# For God and Humanity

**By Elihu Grant**

A CLEAR call comes to the conscientious follower of the Way of Jesus to hold by the tenets of the Master. He is the Way, the Truth, and the Life more clearly than ever. No noise, nor any confusion can dim his tones in our hearts. "Take my yoke upon you and learn of me." It will greatly simplify our vision and course to honor him in all our election of daily choices.

If we had gone into all the world with the gospel of his persuasion, for the last century of time, then the world would have been far nearer its redemption through him than it appears to be today. The measure of sanity we possess is undoubtedly due to the measure in which Christian saintliness penetrated to the darker spots during the last one hundred years. The imagination can scarcely begin to appraise the much greater devastation which would have overtaken us all in the age of modern inventions had there been no modern missionary movement.

And it is not too late to turn our fullest attention to the deepening of the Christian consciousness and the widening of the real Christian endeavor by all believers. If we shall now put first things first, render unto God all that is his, we shall see vital Christianity triumphing over these wars and speaking decisively in that peace which will follow.

In time of war gird thyself and be ready for the peace. The missionary motive of the Christ is a potent spring for daily testimony in action. To give and be "all-out" for him is our present privilege. Watch thy body and thy spirit, thy brain and thy ideal, and see that they are now wholly Christian. Those holy principles, that right life, embodied in our Lord, are our keys to humanity's puzzles, are the salvation that is ever coming to the pure in heart. Who will hear the Lord's call? Who will follow the meek and lowly one who came, one day, riding on a little donkey, long before even the "horse-and-buggy" age, and who set the tune for heaven's harmony even on earth: "Behold thy King cometh unto thee!"

A wave of neo-humanism is sweeping our country, touted by a so-called tolerance and by literary charm, when underneath is the cruelty of the essentially selfish. What we really need is the surging of Christ's mercy and conviction to bring us humbly into devoted service to God's Holy will in our lives. This neo-humanism is flouting the Christian Gospel, obscuring His message, and erasing the offense of the Cross. As we hope for His glorious resurrection, so let us honor in all our ways His glorious Cross.

Stamford, Connecticut.

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## God Still Abides

In spite of monster Hate, which now holds forth
As lord of many lands; in spite of Greed,
Which builds proud castles over patient earth
Though millions starve, beset by bitter need;
In spite of War, which slain in every age
Rises anew, potent and sovereign still—
Yet through the world Justice shall work her will;
Honor and Truth shall claim their heritage.
A billion miles of light enfold our sphere,
Our little, harried globe; and myriad stars
Rebuke our candles sputtering in the night.
God still abides—and to our earth is near.
His Word shall yet break through our stubborn bars.
Frail man can never thwart His Love, nor stay His Light.

THOMAS CURTIS CLARK.

Chicago, Illinois.

# Men and Brethren—A Call to Friends

**By Margaret Callender McCulloch**

IN THE midst of international and domestic crisis, there is grave danger that certain aspects of our faith and certain persons who merit our concern will be overlooked with disastrous results. This is happening today in a matter which should be of special concern to Friends—the fate of Negro Americans. Friends have always stood firmly on the ground that our Christian faith regards all men as "men and brethren," entitled to equal respect and consideration with ourselves. In this faith Friends firmly rejected slavery, and were fearless and persistent advocates of the emancipation of slaves and of the equal rights of Negroes as citizens.

These principles Friends have never abandoned nor forsworn, and individual Friends have continued to take active leadership in establishing and maintaining schools for Negroes and in working for the respect of their civil, political, and economic rights. It so happens, however, that the great majority of Friends live in the North, while the comparative few in the Southern States are scattered. Legal slavery having been abolished, and Friends being by these accidental circumstances rather out of touch with Negroes, the bulk of whom live in the South or in segregated areas in the North, it is natural for many Friends to lose sight of the problems and difficulties that face our Negro fellow Christians and fellow citizens, to assume without much thought that all has been done that needs to be done, and even in some cases imperceptibly to drift into the un-Friendly attitude of racial superiority and discrimination which prevail among persons about us.

In the present crisis, however, there is a great need that Friends arouse themselves to take note of what is happening, both within and without ourselves. Our whole peace position is grounded in universal respect and good will for men, regardless of their nationality, race, political affiliation, or other factors which ordinarily set men against men in groups. We cannot effectively maintain this principle internationally if we violate or ignore it at home, and that, unhappily, is precisely what Americans are doing to their Negro fellow citizens today in a most devastating manner. The slow work of generations in winning for the Negro some measure of his rightful place as fellow citizen and fellow Christian is in danger of receiving a severe setback, even a partial undoing in the present crisis, at the very time that the possibility and urgency of completing his integration into the national life as a citizen is greatest.

*The writer of this very timely article is an author and college teacher and is now engaged in graduate study in Philosophy at the University of Virginia. A graduate of Wellesley College in 1923, since 1925 she has been working in the field of Negro Education and Race Relations. She is a Friend by convincement.*

Despite some effort on the part of the United States Government to prevent this evil, Negroes are being discriminated against in army, navy, marines, and in civilian "defense" industries at the hands of both employers and unions, over and above the previously existing discriminations in states, counties, and cities. They are faced with the cruel injustice of being called upon to serve—if war comes, to fight and die—for a nation which denies them equality as citizens in the very armed forces in which they are called upon to serve, and in the industries which our government has declared equally vital. Moreover, against this they are almost helpless. Loyal and patient for generations during which their freedom has existed more in name than in fact, they find themselves crowded out and down in almost every avenue of national service and personal opportunity to which the present crisis has given rise. At the very hour when we are most loudly proclaiming our democracy, they find themselves denied participation in that democracy. Yet any organized mass protest would be likely to subject them to the accusation of disloyalty, of hampering defense, and of endangering national unity.*

**Opportunity*, Nov., 1940, pp. 324-327, Weaver R. C. "The Defense Program and the Negro"; pp. 356-358, Roosevelt, Mrs. F. D. "Defense and Minority Groups." *Crisis*, May, 1941, p. 151, "A Word from OPM." Terrill, Katherine, "The Negro in the Defense Industries," mimeographed report to Church Women's Committee of the Department of Race Relations, Federal Council of Churches, adopted Feb. 25, 1941. Committee on Negro Americans in the Defense Industries, Care of Phelps Stokes Fund, 101 Park Ave., New York City, "American Negro in National Defense Industries, National Defense and Negro Americans," (mimeographed), May 7, 1941.

There is no need to stress the obvious fact that in an hour of supreme need for national unity, it is dangerous to the point of madness to frustrate and humiliate a tenth of our population, nor would I stress this aspect of the situation, grave as it is. To do justice for fear of social danger is a poor substitute for democratic and Christian faith. I would plead with Friends to stand firmly on the issue of the principle of the full rights of our Negro fellow citizens as men and brethren.

Friends may well ask, "What can we do about such a matter? We cannot participate ourselves in army, navy, or marines; we cannot manufacture munitions of war. We certainly cannot advocate that others do these things in which we disbelieve." True, but there are many things that Friends can do to counteract this evil.

First, they can take a firm stand and speak fearlessly on behalf of the full rights of all their fellow citizens, irrespective of race, and if they will trouble themselves to investigate local situations they will find plenty of need for action North as well as South in civilian matters unconnected with armaments.

Second, many Friends are in the position of employers of labor. They might well ask themselves: "Do Negroes have equal opportunity with white in my employ? If not, can I not obtain it for them and secure it to them?" Employment with opportunity for promotion to the higher industrial and clerical ranks is one of the most desperate needs of Negroes, barred from it as they already widely were before the "Defense" program and as they so largely are in that program.

Friends could make a contribution of enduring value to the life of their nation and to the principles of democracy and Christianity if they would wrestle with this problem and provide employment opportunities for Negroes both in this crisis and in the post-war labor readjustment that must follow. Other Friends are shareholders in companies and corporations; such shareholding entails responsibilities. Do Friends know the labor and racial policies of the companies in which they hold stock? Directors are sensitive to the views of even small shareholders. Inquiry and request for liberal race policies would seem to be our minimum responsibility for the source of our incomes.

Third, Friends conduct colleges,

schools, and First Day schools; are these giving serious consideration to the implications of our faith in this area, to knowledge of the actual situation, and to means, consistent with our faith, of righting wrongs? If not, let us work, energetically and swiftly to amend our practices.

Finally, Friends might well scrutinize themselves. Why are there so few Negro Friends? If Negro students came to our colleges and schools, to our meetings and First Day schools, would they find themselves heartily welcomed as "men and brethren," or would a subtle atmosphere of racial shrinking or of racial superiority and condescension surround and repel them? Do we ourselves ever slip into speaking or thinking in terms of those humiliating and bitterly resented epithets, "nigger" and "darkey"? Are we guilty of abandoning under worldly pressure our uniform respect for all men, and of according to privileged and influential white persons courtesy titles and gestures of courtesy which we withhold from the less privileged Negro fellow citizen?

If we find upon scrutiny that we do not measure up to our own principles in this matter, let us do some vigorous wrestling with our own spirits and practices. If we do not square our lives with our professions in this, men may well be skeptical of a faith that proclaims ability to love aliens of a far land, strange tongue, and hostile government, and insists upon recognition of their essential humanity despite war, if at the same time we fail to love our fellow-Christian-Americans in our own land and to stand firm on the same principle of Christian faith in their behalf. If, however, our own attitudes are sound, can we not stretch out a helping hand more swiftly and effectively to our Negro friends in this hour of need?

Charlottesville, Virginia.

# Such Strange Things Happened!

**By Howard W. Elkinton**

*Howard Elkinton returned several weeks ago to service in the Friends Center in Berlin. On the way he stopped at the Friends Hostel in Geneva where he left this touching story to be typed and sent to us for publication. Our gratitude to Howard and to Violet Ansermoz who fulfilled his commission.*

THE sun shone upon the waters of the bay with a light that turned each wave into a facet of azure blue. The white islands that nosed south from the harbor of Marseille seemed to bathe in the cool morning light. The ramparts of Chateau d'If stood stark and grim but softened in the glow of the forenoon by the romance of the Count of Monte Cristo. Nearer, the view was framed by the green leaves of the oleander, by the pungent bush of a southern box and by the pale red roofs of tiled villas. The corniche at Marseille is a shore of engaging charm.

Inside the living room of Villa Souvenir, the radio was murmuring something but as the attention of everyone was so captivated by this panorama that spread before us, we scarcely regarded the broadcast. Yet it persisted with an almost annoying insistence that drew one away from the compelling beauties of the April morning. It seemed to pluck at one's sleeve. "Listen to me, this is more important . ."

So we listened. "The family Ponsardin seeks Pierre, who disappeared from Revigny, Department de la Meuse, on the 15th day of May last year . . ." . . . "M. and Mme. Bailly seek their parents formerly of Vitry le Francois . . ." . . . "Melle Bichon is looking for her mother who was last in the hospital of Dun sur Meuse . . ." . . . "M. Caillet seeks his wife and daughter . . ."

We had to listen. We did not know these people but here was human misery crying to us. Maybe, there was just the bare possibility that someone in the Service Committee might by chance find Pierre or come upon the Bailly parents, or, possibly, Mme. Bichon might be in the hostel of the cooperative club in Marseille itself. Who could turn away from this broadcast? It made one feel guilty in having hovered for a period over the wonders of the Côte d'Azure. The broadcast ended. We talked a little about those awful days of rout last Spring and the slim chance that so many separated families, so many lost children and so many elderly persons have in reconstructing the lives they lived before the war.

Mlle. Claire cautioned that it did little good to linger over such terrible memories. Such strange things happened. For instance her brother, an officer in the army, had a car. He, too, was compelled to journey south. He saw two pathetic figures by the side of the road, so he put them on the back seat of his automobile—a mother and her little girl. Each had been wounded by machine gun fire but they were brave. Actually the little girl had been wounded in the foot, a flesh wound that bled but seemed none too serious. The mother also had been struck, apparently in the liver. Yet both could stagger on with that indomitable will to live that commands one's awe and profound respect.

They talked to each other on the back seat. The child complained about her hurt foot. "Don't complain, Madeleine," cautioned her mother, "we must be brave, my little one." But the foot still hurt and the child again sobbed a few muffled sobs, seeking comfort from her mother. "Be brave, Madeleine; do what mother does. I am hurt too but I must not cry."

And so the voices talked to one another in a muffled sort of way: first the child, then the mother, trying to sustain each other, struggling to be brave, but yielding to the pain of the wounds. Their talk went on for a while at intervals that stretched in length and with voices that grew softer and softer. . .

"My brother is a sensitive man," said Mlle. Claire. He hates the misery of war as one hates a vile thing. He struggled as he drove those mad kilometers to reconcile the agony in which he was with the teachings of Jesus. He thought of how Jesus was tempted; how he was urged to cast himself from the mountain, hearing the words whispered to him:

"He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at anytime thou dash thy foot against a stone."

What about the child behind him who had a deep wound in her foot? How about the mother who was crushed by fatigue and travel so that both, thank God, were now quiet and asleep? How he raged in his heart over the awful, cursed inhumanity of war—a war that preyed upon innocent persons, as much if not more than upon soldiers! As he reasoned within he realized how he, too, was being tempted of the devil to hate. He, too, wondered whether he should throw himself from the mountain top of hope and faith into the valley of inescapable despair. Would "His angels" have charge of him? Would they spare his foot? There seemed almost an ironic mockery in the very words that are recorded in the gospel according to Matthem.

At last he had to stop. He drew the car to the side of the road and turned

to help the mother and child from their sleep to a little more comfort if that were possible. He hesitated to disturb them as they were entwined in each other's arms, the mother and the child. Ah! it was too late!—the loss of blood had been too much. Each had slipped out of pain at the same time. For more than one hour he had not heard that soft conversation.

He buried them by the side of the road. He covered them with soft earth and found a plaque on which he inscribed with a reverence that destroys the boundary of death:

> "He gave his angels charge over you, and in their hands they bore you up when you dashed your foot against a stone."

Again the radio repeated the names of lost and missing; again our eyes reached out to the oleanders and moved toward the opal blue of that azure sea. What a beautiful panorama, so distant, so remote, so unconcerned with the voice of the radio! And yet was it an angel calling? Mlle. Claire started. "Their names were Caillet. I do believe my brother said that he found a name on the woman's dress—Mme. Caillet et la petite fille. . . I wonder if he knows that?" The voice on the radio ceased. "I shall write at once. I shall write," she said softly, "that the angels took charge and that there are no more stones against which to dash the foot. . . It is a glorious view and a wonderful day, n'est-ce pas?"

Geneva, April 20, 1941.

## THIS WORK CAMP TOUCHES LIFE IN MANY ASPECTS

A new bulletin about the Church of the Brethren Work Camp to be held in the Yakima Valley, Washington, August 2 to September 25, outlines an educational program of unusual interest. Work-campers will get acquainted with people in a French Catholic community and with people in a Dutch-Reform settlement. They will see technological improvements displacing workers when hop-picking machines are first introduced in this area. They will make visits to a near-by Trade Institute, to canneries, evaporators, a sugar-beet factory, to the Roza dam, and to an Indian reservation where one thousand Indians may forfeit their jobs if the hop-picking machines are introduced in their area. They will visit the largest Farm Labor Camp in existence and will have ample opportunity for studying the problems of migratory labor. Young Friends interested in attending are urged to write to: Friends Center, 3959 15th N. E., Seattle, Washington, or to: Clement Bontrager, Chairman, Work Camp Committee, Tonasket, Washington.

## WORDS OF TRIBUTE AND APPRECIATION

We have received the following letter from "a victim of Hitler's invasion," whereby he lost house, library, collection of art, office, bank account—"all because I worked for fifty years as a soldier of the 'Ideals of Humanity!'" A lawyer and teacher, and a court interpreter, Mr. Herbatschek is the translator of Professor Masaryk's works.

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"Where are you going?" I was asked by a stranger, early one October evening. "Singerstrasse sixteen," I answered frankly.

"Oh—the 'Society of Friends,' is it not?" he replied knowingly. "I warn you, the Gestapo suspects everyone frequenting there." I knew it, and with others I wondered if the time would come when the clothing that was piled within and the money that was gathered there would be robbed from Singerstrasse.

I knew well what that would mean. For I worked forty-seven years as Chairman of the Ethical Society and as Secretary of the Social Prevention Society connected with the Quakers. It would fill a library if I were to enumerate the deeds of relief work done by the Friends during the past few decades in Vienna. When the country was a monarchy, the Society of Friends supported many unemployed and suffering people. Released prisoners found their only rescue at the Society, because no one else was concerned with individuals "at liberty." After the World War the Friends' activities increased enormously in Austria, which had no food or money with which to import food and no support from its victorious neighbors. During the hunger years of 1920 to 1922, long serpent lines could be seen in front of Singerstrasse, waiting for distribution of food. This work of relief can never be forgotten. Innumerable Viennese children owed their lives to the merciful task of the Friends. It is an irony of history that these same children are now a part of the German soldiers and Gestapo, shouting against England and America.

From very early morning until night the members of the Friends are working. How impossible it is to know their efforts in settling hundreds of persons a day who are suffering, begging, soliciting! Women whose husbands are imprisoned, aged people threatened by banishment, the sick and persecuted, are desperately praying for help. For three years without sufficient food, they ask for a piece of bread. There is no milk, no coffee, no tea, no meat, fat or butter. For two years, entire blackout has begun at four o'clock. In such an atmosphere the Friends work continually and tirelessly. Despite enmity and barbarism, they remain the promoters of real tolerance and the true Christian spirit.

Some years ago the Friends started an organization of all groups who were supporting political refugees from Germany. Our determination was marked by tolerance and orderliness. But in the spring of 1938 the German invasion ended all these efforts, for Austria was no longer independent. However, the extraordinary works of relief and the loving spirit in which Friends consistently administer these, will never vanish.

HENRY HERBATSCHEK.

## FRIENDS ADDRESS THE PRESIDENT

(Continued from Page 230)

of the nation only by ignoring and concealing the evils of hatred, intolerance, the denial of truth on every occasion when it supposedly conflicts with the national interest, the consequent moral sag of a whole people, economic dislocation, poverty, disease, loss of life, and general destruction of humane and human values throughout the warp and woof of society.

We humbly recognize the voluntary obligations which citizens must assume if we and our nation are to be peacemakers. Loyalty to humanity involving sacrifice of time, money, and personal energy is a part of the price of peace. We endorse the exploratory efforts of the historic peace churches and others in seeking to carry aid to victims of war; in healing the sore spots in our own economic order through experiments in rehabilitation and missions of understanding such as the voluntary work camps; in Christian mission stations throughout the world; centers in European cities for international fellowship and understanding; and in the new experiment in democracy and education for constructive citizenship which is represented in civilian public service for conscientious objectors. These efforts should be extended by our citizens within the limits of their private capacity and by our government in its great sphere of activity, which embraces not only the exploration of the bases of peace, but the necessary, positive, and constructive action which alone can bring peace to the world.

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What keeps war going is that we see the devil only on the other side. We may keep free of this illusion if we are aware that each of us is at war "not with flesh and blood but with principalities and powers" on our own inner battle-front. This attack on civilization comes from within; it has to be met and understood there.—ERMINE HUNTRESS.

# The Messenger of Peace

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## The Road to War

BY WILLIAM C. DENNIS

A notable session of the Earlham College Institute on Foreign affairs, May 15-17, was that in which President Dennis spoke on "The Road to War," followed by Professor Funston on "The Road to Peace," the gist of whose addresses we present in this issue. The former maintained that what has gone before, during the past year or more, has a direct bearing on "where we go from here"; hence the importance of reviewing the record of the Administration. Eschewing name-calling, impugning no motives, and divesting himself of partisanship (disavowing the speeches of the Republican candidate as well as disapproving the speeches and actions of the President), President Dennis cogently reviewed the steps that have brought the nation to the verge of war. Furthermore, though proud to be a Friend, he predicated his address "only on that love of peace and hatred of war which is the common intellectual and spiritual property today of every sensible man and woman."

IN analyzing the voluminous and confused record of American foreign policy since the present war began, with such care and attention as it has been possible for me to give, I have come to the conclusion, broadly speaking, that the government of the United States, ever since the war began, has been doing one thing and saying another. As a result, many American citizens are honestly and so far hopelessly confused as to the policy which the government is pursuing. They are naturally unable to support any policy which they do not understand. They feel as a distinguished United States Senator felt in the World War I days with respect to President Wilson when he said he would be "glad to get behind the President if he were good at playing leap-frog." The first requisite for unity is a clear-cut issue on policy and a decision on that issue by the people, or their duly constituted representatives, by a clear-cut majority. Thereafter, as has been repeatedly said by many other opponents of the Administration's policy, there will be no serious disunity, whatever the decision may be.

### AMERICAN WHITE PAPER SPEAKS

The general assertion which I have made as respects saying one thing and doing another, obviously calls for substantiation by quotation of chapter and verse. This I shall endeavor to give, commencing where all our troubles began, with the repeal of the American Neutrality Act of 1937 in the fall of 1939, immediately after the outbreak of war.

I doubt if many responsible persons would now deny what most responsible persons always knew; namely, that we repealed our Neutrality Law in 1939 in order to aid Great Britain. As the American White Paper—that sympathetic and intimate exposition of the policies of the Administration—says, referring to the President's repeal message, "Even in that message, for reasons of political necessity, the President did not bluntly ask Congress, 'Do you or do you not wish to aid the democracies by methods short of war?' Then as now, the political taboos forbid public frankness. The President and Congress were oddly forced, as it were, to do good by stealth. Yet there can be no doubt that the principles of international law, the illogic of a partial embargo, and other irrelevant arguments of the time were not the real inspiration of the senators and representatives in their overwhelming vote for repeal of the Arms Embargo." (P. 78)

In another passage in the American White Paper, in describing a conference between the President and certain Senators, Senator Austin was reported to have said that we should "indicate our purpose to support the democracies." . . . To this the President answered, "I am glad to hear you say that, but I can't say it myself." (P. 76)

### IN NAME OF INTERNATIONAL LAW!

Officially, the President of the United States told the American Congress and the American people that he sought "a greater consistency through the repeal of the Embargo provisions and a return to international law." Again, that the Embargo provisions were "most vitally dangerous to American neutrality, American security, and American peace," and that the view they might take of the merits of the struggle between Great Britain and Germany "is not the issue." All this, while it was perfectly plain to anyone with a knowledge of international law that while in one sense the repeal of the Embargo was a return to international law, the addition of the cash and carry provision was just as great a departure from international law, and while it was also probably plain to most people that the motive behind repeal was the desire to aid Britain. But would it not be strange if many people had not believed what they were told on the highest authority about international law, peace, and neutrality?

I digress for a moment to say that we have now thrown cash and carry over the board in the Lend-Lease Bill for the same reason that we repealed the Embargo; namely, to aid Great Britain. And the Secretary of State tells us in effect that international law, in regard to which he and the President were so solicitious in the fall of 1939, is no longer binding on us because, forsooth, Germany has violated it with reference to certain other countries, and it has given place to the "law of self-defense"; this self-defense being, as Mr. Finch pointed out last night, not the self-defense known to international law from immediate physical attack, but the self-defense which thinks it foresees that at sometime in the future, Germany may undersell us in the South American market.

But the point I am trying to make is that the American people were not frankly told by their leaders the real reason for the repeal of the Embargo, and many of them, many millions in my judgment, did not understand, in spite of the warnings of those who opposed repeal, that by repeal they were taking the first, and as it now appears, probably the decisive step toward intervention and war. The confusion and "apathy" of the country, from which the Administration now admits that the country suffers, began when what we said officially parted company with what we did in the matter of the repeal of the Embargo.

### From Violation to Violation

The same thing has continued from that day to this. Embargo repeal merely opened the way for the sale of munitions to Britain by private individuals, something which, if the Embargo had never been enacted or had been repealed before the war, would have been in accordance with international law. This was not enough. Our government itself began selling arms and munitions to Great Britain, a belligerent, a clear violation of "classical international law." We commenced turning over airplanes contracted for by the United States to Great Britain—a less frank, but equally clear violation of international law. This was not enough. After one false start in connection with some torpedo boats where the Attorney General intervened to forbid the bans, there came the destroyer deal in which we traded destroyers for bases, a transaction which, in the opinion of many international lawyers violated international, constitutional and domestic law. This was not enough, and we passed the Lend-Lease Bill which, for the first time, places the stamp of legality under our municipal law on government sales of arms, munitions and ships of war to a belligerent.

It may be said that all this is water over the dam. Yes, but my present point is not that we did these things, but the way we did them and the way we seem about to take the final plunge into the matter of convoys.

We repealed the Embargo and permitted our citizens to sell arms to a belligerent in the name of international law, neutrality, and peace, and many of our citizens believed that our actions were legal and neutral.

We passed the Lend-Lease Bill, thereby entering in my judgment into a state of limited and undeclared war, in an international sense, in the name of peace. The President's peace pledges are well known. Mr. Finch referred to one of them last evening, but they are worth recounting in some detail so that we may realize clearly under what understanding many of our people must have come to the present "dangers" to which Mr. Hoover referred in his speech the other night.

### President Roosevelt on Record

In a radio address on October 12, 1940, the President said: "The clear facts have been stated over and over again. This country wants no war with any nation. . . The strongest reason for that is the strongest guarantee for peace."

On October 16, 1940, he said: "It is to that cause—the cause of peace—that we Americans today devote our national will and our national spirit and our national strength." On October 23, 1940, in his campaign address at Philadelphia, the President said:

### Solemn Pledges to the People

"Tonight there is one more false charge—one outrageously false charge—made to strike terror into the heart of our citizens. It is a charge that offends every political and religious conviction that I hold dear. It is the charge that this Administration wishes to lead this country into war.

"This charge is contrary to every fact, every purpose of the past eight years. Throughout these years my every act and every thought has been directed to the end of preserving the peace of the world, and more particularly, the peace of the United States—the peace of the Western hemisphere.

* * *

"To Republicans and Democrats, to every man, woman and child in the nation I say—your president and your great secretary of state are following the road to peace.

"We are arming ourselves not for any foreign war.

"We are arming ourselves not for any purpose of conquest or intervention in foreign disputes. I repeat again that I stand on the platform of our party: 'We will not participate in foreign wars and we will not send our army, naval or air forces to fight in foreign lands outside of the Americas except in case of attack.'

"It is for peace I have labored, and it is for peace I shall labor all the days of my life."

On October 28, at Madison Square Garden, he said: "We shall continue to go forward in firm faith. We shall continue to go forward in peace."

On October 30, 1940, just before the election, the President said at Boston, as recently quoted most effectively by Louis Ludlow: "And while I am talking to you, fathers and mothers, I give you one more assurance. I have said this before, but I shall say it again, and again, and again, your boys are not going to be sent into any foreign wars."

And finally, on November 5, election eve, the President closed his campaign with this impressive statement: "Across the seas life has gone underground. I think I speak the minds of all of you when I say that we thank God that we live in the sunlight and starlight of peace—that we are not in war and that we propose and expect to continue to live our lives in peace—under the peaceful light of heaven."

### Read This Into the Record!

These were the pledges upon which the President of the United States was elected. At that time the talk was all of measures short of war. I do not recall since the election the use of the words "short of war" by anyone in authority. But the talk was still of peace. The President began his fireside chat preceding the Lend-Lease Bill on December 29, 1940, with these words: "This is not a fireside chat on war. It is a talk on national security; because the nub of the whole purpose of your president is to keep you now, and your children later, and your grandchildren much later, out of a last-ditch war for the preservation of American independence and all of the things that American independence means to you and to me and to ours. . . There is no demand for sending an American expeditionary force outside our own borders. There is no intention by any member of your government to send such a force. You can, therefore, nail any talk about sending armies to Europe as deliberate untruth."

Just before the passage of the Lend-Lease Bill, President Roosevelt, in writing to the President of the League of Women Voters to express his appreciation for the League's support of the bill, took occasion to "reiterate the assurance that the policy under which the measure would be operated would not be a war policy, but the contrary." (Press dispatches, March 5).

### And Then a New Note Was Struck

On March 16, after the passage of the Lend-Lease Bill, a new note seems to be struck:

"There is no longer the slightest question or doubt that the American people recognize the extreme seriousness of the present situation. That is why they have demanded, and got, a policy of unqualified, immediate, all-out aid for Britain, Greece, China and for all the governments in exile whose homelands are temporarily occupied by the aggressors. From now on that aid will be increased—and yet again increased—until total victory has been won. . . We Americans have announced our determination that, with all our resources and all our power, we shall help those who block the dictators in their march toward domination of the world."

The words, "all-out aid for Britain," "total victory," "all our resources and all our power," do not seem to be limited to the concept of the Lend-Lease Bill that we were to be merely "the arsenal of democracy." Note that at this point also the President says that "there is no longer the slightest doubt that the American people recognize the extreme seriousness of the present situation," and note furthermore that about a month later, on April 19, the New York *Times* account of the press correspondents' interview with the President reads: "President Roosevelt said today that the American public was not sufficiently aware of the danger to this country in the situation abroad."

### Conflict Between Deeds and Words

Now we come to the present, to the question of convoying and to the relevancy of this review of the record in an endeavor to show that our deeds have not so far matched our words.

The question of convoys is squarely before us. The William Allen Whiters, the fighters for freedom, Secretary Stimson, Secretary Knox, Senator Pepper, Colonel Donovan, Mayor LaGuardia and a host of others of the President's official and unofficial family are clamoring for convoys. The inexorable logic of what we have so far *done* is in their favor.

As many people have said and as Professor Wright said in substance last night, why manufacture seven billion dollars worth of war materials only to send them out to be sunk? Logic cries aloud that they in some way be given protection, that we deliver the goods, in spite of the fact that the word "transfer" was cut out of the Lend-Lease Bill so as to eliminate the idea that the bill sanctioned our delivering the goods to Britain. That is to say, the logic of our *deeds* cries for convoys, but the inexorable logic of our words and our pledges cries aloud against convoys. Remember that the further evasion of the issue between words and deeds is now difficult. The President himself has said in a press interview: "Convoys mean shooting and shooting means war." The President has repeatedly and impressively pledged himself for peace and against war. The people have followed him so far, part of them undoubtedly—and we may grant a large part of them—because or in spite of the fact that his deeds were leading to war; but part of them, and I believe a large part of them, because his words promised peace.

Remember that if the Gallup polls show anything, they show that the majority of the people are not ready for war, and remember that they show that one-fourth of the people agree with Colonel Lindbergh, in spite of the fact that he has been subjected to the most unjustifiable "smear" campaign that I can recall in American history. Small wonder that in these circumstances the President has evaded the issue of convoys or no convoys; that he has talked about "patrols," which I gather are in theory something like a convoy for the attacking submarine rather than a convoy for the victim munitions ship, but which I humbly conceive are in reality very much like a rose under another name. If patrolling is effective it will mean shooting and shooting will mean war. If patrolling is ineffective, the issue of convoys or no convoys will insistently arise.

### Let Issue Be Squarely Drawn

The President is evidently hesitating. He has postponed his address which was expected to have dealt with convoys. The opposition senators have postponed their attack on convoys. We have apparently a breathing spell till the twenty-seventh of this month. During that time the American people have one more last chance; perhaps not a whole chance but a half a chance to evade participation in a war, which, however it results, will curse our children and our children's children.

Let us with one voice demand that the issue of convoy or no convoy be fairly and squarely made; that the issue of war or no war be decided by the Congress of the United States to whose hands the war power was committed by the Constitution, and not as a result of some wireless consultation between an American Commander and the President of the United States when a German submarine torpedoes a British munitions ship.

Let us have done with ambiguity and evasion. Let us demand a showdown on the question of war or peace. It is impossible for anyone to say that to convoy is not to fight. Let us demand that Congress itself determine whether we fight or not, and once that decision has been made fairly and squarely in a constitutional manner, a great majority of the American people will abide by the result.

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# The Road to Peace

BY J. ARTHUR FUNSTON

BEFORE the United States commits itself irrevocably to full participation in this war, we have a right and a duty to ask, "What are we fighting for?" Certainly all America is united on the necessity of struggling to defend the democracy and the peace of this country; but we disagree as to the methods by which we are to accomplish these objectives—we advocate different roads to the same place.

### Milestones on Road to Peace

For myself, I believe the path to both peace and democracy is the road which avoids war, and I shall further describe this road to peace as being based on: (1) the resolution to preserve our peace now, rather than go to war to preserve peace sometime in the future: (2) that peace for us is considerably dependent on world peace; (3) that world peace is dependent on effective international government; (4) effective international government must provide peaceful means of changing law and punishment against those who resort to non-peaceful means; and (5), such an international organization depends largely on American co-operation and upon a just peace ending this war.

I would like to make emphatic at the outset that, however much I might desire ultimate world peace and an effectively organized international order, I would not purchase it at the cost of our participation in the present war. In other words, in case of necessity, I would prefer the certainties of immediate peace to the promises of a future peace bought with "blood, sweat, tears, toil," bankruptcy, and dictatorship, for the risks of total war are greater than the risks of a Hitler victory.

### For a Rejuvenated League

Our absention from the conflict is more likely to ensure our getting a better world than if we enter. What are the outlines of this better world? In the first place, I should want American participation in a rejuvenated League of Nations with power to enforce justice. The League failed, not because it had

too much power, but because it had too little. If sanctions had been effectively applied against Japan in 1931, or against Italy in 1935, or against Germany on many occasions, there is strong reason to believe that war and not the League would be moribund today. The League, in spite of its failures, is the best world government now available. A federal union with Britain to police the world would be too narrow to be productive of anything but future conflicts with rival powers; the same holds true of a federal union of democracies—a kind of government which may ultimately be realizeable but would today divide the world into warring ideologies and, in addition, is impractical because it is too radical a departure for the present state of public opinion.

The League is certainly preferable to a continuance of the present state system based on unrestricted national sovereignty. While in many ways this is the easiest policy to continue—the policy of drift—it has produced and will continue to produce international anarchy, the continuance of which is more dangerous to our peace and democracy than such risks as membership in the League may involve; for the United States is vitally concerned with this war—sentimentally, economically, governmentally, and militarily. Even if we succeed in staying out of wars, we are closely affected by them, by preparation for them, and by their results. Furthermore, many national problems are world problems and world problems need world solutions. Especially is this true today when New York is closer to London than it was to Mt. Vernon in Washington's day.

The League should be changed, however, in at least two basic respects: first, sanctions should be regional in character—leaving European powers to deal with European matters, Asiatic powers with the Far East, and Western Hemispheric matters to the Americas, and second, it should be based on a just peace.

### Conditions of a Just Peace

What, then, are the conditions of a just peace? First, self-determination of governmental forms. Democracy should not be imposed on those peoples who are not desirous of it or ready for it. Second, there should be a fair territorial settlement. This would mean that none of the historic powers should be dismembered, that some of the regions—particularly in Scandinavia and the Low Countries as well as France—should be evacuated. In Central and Southeastern Europe, the mistake should not be repeated of creating a swarm of small, independent states, but rather of organizing one or two confederations—especially on economic matters—with local autonomy for Poland, Czechoslovakia, etc.

Third, disarmament should be effected to the end that international political security and economic reconstruction can take place. This should be done gradually so as not completely to disrupt economic systems geared to armament production. In the first stage, a halt should be called on further building, and this should be followed by drastic reduction of all arms, abolition of admittedly offensive weapons, and international supervision of its execution.

Fourth, a sane economic settlement is the *sine qua non* of any lasting peace. Such a settlement should include a tariff truce, the absence of any impossible reparations burdens, and the opening of access to raw materials by peaceful means through a re-examination of the colonial question and through coordinated economic development of the so-called backward regions on a plane of equality for all nationals. A movement toward larger economic units would also be of immense help.

Fifth, the United States should, with others, join the World Court and accept its compulsory jurisdiction as the best way to find an alternative for war in the settlement of disputes and as the best way to develop international law.

Lastly, there must be a spiritual and intellectual regeneration. Perhaps this is most important of all. What is imperatively demanded is a change of heart. The League was originally poisoned by the French idea that it was to fossilize the *status quo*, because only in that way could the hegemony of France and the servitude of German be perpetuated. That mistake must not be repeated, but we need clean hands, clear heads, and warm hearts to avoid it.

### Time Is Ripe for Peace Effort

How can this type of world and peace be achieved? I frankly admit that the difficulties in creating such a world will probably be well-nigh insurmountable if the Nazis beat England into submission; still I would prefer that alternative to the kind of world we would have left after a long war of exhaustion in an attempt to crush Hitler. A British victory, too, would make such a peace difficult. Peace without victory is needed—a negotiated rather than a dictated peace. This is more possible of attainment if this country stays out—if it keeps its sanity, if it tries to see both sides, if we don't commit ourselves to a

# For Such a Time as This?

*Formula for War, by Mark Twain*

I CAN see a millions years ahead, and this rule will never change in so many as half a dozen instances. The loud little handful—as usual—will shout for war. The pulpit will warily object—at first; the great, big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be war, and will say, earnestly and indignantly, "It is unjust and dishonorable, and there is no necessity for it." Then the handful will shout louder. A few fair men on the other side will argue and reason against the war with speech and pen, and at first will have a hearing and be applauded; but it will not last long; those others will out-shout them, and presently the anti-war audience will thin out and lose popularity. Before long you will see this curious thing: the speakers stoned from the platform, and free speech strangled by hordes of furious men who in their secret hearts are still at one with those stoned speakers—as earlier—but do not dare to say so. And now the whole nation—the pulpit and all—will take up the war cry, and shout itself hoarse, and mob any honest man who ventures to open his mouth; and presently such mouths will cease to open. Next, the statesmen will invent cheap lies, putting the blame upon the nation that is attacked, and every man will be glad of these conscience-soothing falsities, and will diligently study them, and refuse to examine any refutations of them; and thus he will by and by convince himself that the war is just, and will thank God for the better sleep he enjoys after this process of grotesque self-deception.—From Mark Twain's "The Mysterious Stranger."

crusade of hate, and if we conserve our immense economic strength for the day when we can use it in rehabilitating a war-torn Europe in return for the kind of peace we want.

The times are very propitious for a peace effort by this country. Herr Hess quite possibly comes to England with peace feelers from *der Fuehrer*. Certainly the war has almost reached a stalemate, with Germany superior on land and, for the moment at least, invulnerable to attack; England is still the master of Germany on the seas and is unconquered at home—and perhaps unconquerable except at a tremendous cost. What Germany fears most is complete, immediate, and continuing American aid; what England fears most is too little, too late, or no American aid. This country now is in a good position to inaugurate peace conversations based on terms fair to all—with the threat of intensified or reduced American aid to the respective belligerents as an inducement. Compared to the risks of total participation in a long total war, the risks of striving for a negotiated peace now are insignificant. Let us set our feet *now*—on the road to peace.

# For a Decent Post-War Civilization

BY DR. ALBERT W. PALMER
*President, Chicago Theological Seminary*

*Through the initiative and cooperation of Religious News Service, we have secured for our readers a series of three articles dealing with the forces that must operate in working out a more livable world order. This is the first of the series, written by a distinguished Protestant minister. The other contributions to the series will be made by a Catholic and by a Jewish leader.*

BEFORE attempting to outline a post-war social order we must first appraise the social order we have now. What is good in it? What is definitely bad? What is dangerous? What is most filled with hope for future development?

Obviously, there is much that is good in current civilization. The past century has been one of unparalleled advance in science, medicine and mechanical achievement. No generation before us ever knew so much about the universe and the utilization of natural forces. Diseases have been conquered, suffering vastly reduced, the average length of life increased.

Nor has the gain been simply scientific and mechanical. There have been social advances. Dueling, slavery, imprisonment for debt or for insanity have gone. Women have been enfranchised. Labor has gained in dignity and status. Conscience has been aroused against the ravages of alcohol, drugs, prostitution and bad housing. Great systems of public education have arisen. New professions like trained social work, public health nursing, and recreational supervision bear witness to better social trends.

This modern world is by no means a vale of tears. There is more fun in living, there are more interesting and exciting things to know and do, more release from drudgery, fear and suffering, than humanity has ever known in any age before.

Over against these attractive features of our age, however, there are certain things which are definitely bad. War is, of course, the outstanding evil in everyone's mind today, and will be dealt with later by itself, but it is not the only major social evil. Other things which are vicious and undesirable elements in our modern social order are:

### SOME UNDESIRABLE ELEMENTS

1. Unemployment and the train of evils to the individual, family and community which stem from it.

2. Racial discrimination and the unfair practices it entails. Its effect upon personality, the disadvantage it imposes on childhood, its evil effects even on the dominant race are in evidence all around us.

3. Economic exploitation of undeveloped areas, helpless peoples and natural resources is a major social evil of the modern world. This results in the denial of collective bargaining to labor, in sub-living-standard wages, bad housing, inadequate education, lowered health and a general brutalization of life.

In addition to these definite evils there are certain tendencies in modern life which, while not in themselves bad but even useful under control, are exceedingly dangerous if they get out of hand and go to extremes.

Too much governmental regimentation is one such dangerous tendency today. Bureaucracy can be a very deadly influence when it lays it cold, stiff hand on personal initiative, independent experimentation and inventive spontaneity. Too great centralization needs to be continually balanced by local control and by a regionalism which keep life and social organization close to the grass-roots of reality.

The instinctive clinging to civil liberties, to the free and independent colleges and to a free Church in a free State are deep and wholesome American tendencies protective against a too great regimentation in culture, education, religion and politics. Any planning for the post-war era that forgets the values of the town meeting, the public school, the small college, the free pulpit and the checks and balances of the United States Constitution, will not be an adequate fulfillment of the American dream.

### THIS IMPORTANT NEW BUSINESS

Let us now turn to the important new business of outlining the main points of a decent post-war civilization.

Obviously, the basic thing that must be gotten rid of is the recurrence of war itself. The very nature of war is so anti-social that it has become public enemy number one. Therefore, an analysis and understanding of the real causes of war must be the starting point for a better social order. Fortunately, the really informed and intelligent leadership of the world today has pretty accurate knowledge on this point. The causes of war are emotional and psychological in part and, in probably still larger part, economic.

The emotional and psychological causes are the result of bad history, bad international traditions and techniques, bad treaties and, to a tragic extent, bad leadership. It is a well-known fact of psychology that people who find themselves frustrated tend to become openly aggressive. The negative sort of aggression which caused their frustration is not so obvious but it is there just the same. The worst treaties are dictated treaties which were not entered into freely and mutually after the give-and-take of discussion, but where one party or the other was forced to sign on the dotted line by military or economic pressure, or both. The emotional reaction to this is always bad.

But beneath these psychological causes, the deeper driving force in every great war is economic fear. Every nation fears it will be cut off from access to the markets or raw materials of the world. Japan fears Russia will get control of China, which is, to her, an indispensable market and supply of raw materials. Russia fears the capitalistic powers will strike at her through Fin-

land. Britain fears for the life-line of her Empire.

### World Federation a Requisite

Therefore, the first requisite to a deliverance from war is a deliverance from economic fear. How can this be achieved short of a world federation guaranteeing equality of access to all nations to the markets and raw materials of the world, demobilizing all national armies and navies and placing colonies and undeveloped areas under international administration? Unless this can be accomplished, we may as well adjourn all other discussions of a decent social order for a post-war era for there will be no such era. This will only be a succession of brief inter-war eras.

Given a world organization which makes peace reasonably possible, each nation in the post-war era will then be able to focus attention not on military defense against external force but on solving the problems of its own inner life. The pattern of this social development can already be dimly seen. It will undoubtedly involve a large element of regimentation and governmental control. The hey-day of unrestricted private ownership and enterprise is probably over, and the profit system, if it survives, will be surrounded by rigid safeguards against such evil phases of it as the exploitation of labor, the using up of natural resources, the creation of monopolies, the manipulation of prices and securities and the disregard of the consumer.

On the other hand, there may well be a reaction from the rigid regimentation of a war economy. If this preserves certain values which inhere in a system of private industry such as efficiency, encouragement of invention, escape from deadening bureaucratic tyranny, we may well rejoice. Sweden, which has balanced public ownership, private ownership and cooperatives in one economy, may turn out to have a valuable pattern for post-war industrial life.

### Leveling Down and Leveling Up

But, whatever form industrial organization takes in a post-war civilization, there is bound to be in it both a leveling down and a leveling up. The tremendous war expenditures will mean heavy graduated income taxes and probably inflation which will have a leveling down effect upon the rich.

In order to maintain morale there will also have to be, on the other hand, a leveling up process, giving to the poor who have borne the brunt of the war better living conditions and, especially, better housing. It will be a welcome day when public money can be spent in housing and other plans to protect us against the inner foes of misery and disease instead of being squandered in unproductive armaments.

Personally, I think an excellent goal which both the Christian and Jewish social conscience in America may well accept as its own, has been set this past winter by the remarkable proposals issued in London last December by the Archbishop of Canterbury and York, heads of the Anglican Church, Cardinal Hinsley, head of the Roman Catholic Church in England and Rev. Walter H. Armstrong, Moderator of the Free Church Federal Council—a remarkable group, representative of all branches of English Christianity.

# Yesterday, Today and Forever

BY C. G. MANKER

Filled with the optimism of youth,
They drank to the fullest of God's bounty.
Not a cloud nor a care to mar their outlook,
For we, who through His love, had brought them
Into this world, had shielded them from
Every danger; had shrouded them in our love,
To them a never failing source of comfort and confidence,
A bulwark against all evil.
But that was yesterday!

Bewildered, dismayed, guilty of no crime
Save that of love and an abiding faith
In God, in us, and their country,
They cannot yet realize that we
Are about to betray that faith, that trust
Which we have instilled into them from infancy.
They only know that a frightful nightmare
Has suddenly raked the slumbers
Of their dream of life.

Blasted are their hopes for the future
College, sports, business, home,
And babies of their own to cherish.
Fools! Did you not know that this was
But an idle dream, a fiendish mockery?
That you, who thought you were learning,
In preparation to live and let live,
Are but being groomed to destroy
And be destroyed?

Have mercy on our children, oh, Our Father!
Let them not be sacrificed on the altar of pride!
For what shall it profit us if
We conquer the whole world, if we emerge
Supreme dictators of the policies of the universe,
If they are to be returned to us broken, mangled,
Disillusioned, no longer able to discern God's sunlight!
This "flesh of our flesh" whom Thou hast given us
To nurture and bring up in Thy image!

And to you, our rulers, into whose hands we
Have given the absolute power of life
And death of our loved ones,
How will you answer to Him in that final day
When you are called to face the millions of our youth,
Maimed, torn, bleeding, distorted and soul-quenched;
Innocent, until you came; here thru no choice of their own,
Asking only the right to live, love and hope?
How comfort the mothers, whose souls you have
Torn out, when they trusted you?

El Paso, Texas.

# Following Friendship's Trail

BY DAVID C. ELKINTON

"I AM devoting my life to Youth Hosteling because I feel it is the best way to promote peace," said E. St. John Catchpool, English Friend and President of the International Youth Hostel Association. (Many Friends will remember Jack Catchpool as a delegate to the Friends World Conference at Haverford and Swarthmore, Pennsylvania, in 1937).

It was to a large extent due to the inspiration of Jack Catchpool that Isabel and Monroe Smith, at the invitation of the International Youth Hostel Association, of twenty countries, introduced youth hosteling to the United States in 1934. The first American Youth Hostel was established in Northfield, Massachusetts, now the National Headquarters of the American Youth Hostels, Inc. Hostelers and others who visit Northfield now will find Jack Catchpool's wife, Ruth A. Catchpool, Acting "Housemother" at the International Youth Hostel there. Ruth Catchpool and four of her five children make their home in Northfield. The eldest daughter is still in England with her father.

That the philosophy and spirit of youth hosteling is closely akin to the basic beliefs of the Society of Friends is shown in the Purpose of the American Youth Hostels, Inc.:

"To help all, especially young people, to a greater knowledge, understanding, and love of the world by providing for them Youth Hostels in America and by assisting them in their travels both here and abroad; to enable youth, through hosteling, not only to enjoy the cultural benefits of travel, but also to win them to a keen appreciation of the out-of-doors that they may thereby develop happier, stronger, cleaner, and more wholesome lives; to make possible, through hosteling, wide friendships that will link youth with youth the world over."

How natural it seems for a hosteler to follow George Fox's injunction to "walk cheerfully over the world, answering to that of God in every man"!

What is a youth hostel? It is an overnight facility, generally part of a farmhouse, equipped with a common living room, common kitchen, and separate sleeping quarters. The houseparents, carefully selected by a local sponsoring committee, provide friendly hospitality to all hostelers, who "travel under their own steam." These travelers may arrive on foot, on horseback, on bicycles, or in canoes or flatboats. The hosteler plans his day's travel to arrive in the early evening at a hostel. (Hostels are generally spaced about fifteen miles apart.) Here he will find bunks, blankets, and cooking facilities provided for a twenty-five cents overnight fee, with an additional five or ten cents fuel charge.

All one needs for admission to a youth hostel is an AYH pass, obtainable from National Headquarters in Northfield, Mass., or at any youth hostel, at $1.00 for those under twenty-one and $2.00 for those twenty-one or over. A sheet sleeping sack is also required at every hostel. This enables the hosteler to travel with a light pack. Youth hostels everywhere are open to all, regardless of age, race, or creed. They are non-sectarian and non-political.

The youth hostel trail is the trail of friendliness for all. The simple and rugged life of hostelers makes for easy adherence to the youth hostel customs of no smoking, no drinking, and "early to bed and early to rise." (These are international customs, established by popular consent.)

Whether one joins a youth hostel trip along the far-flung trails of Alaska, Canada, Mexico, or South America, or sees America on the 10,000-mile transcontinental "Rolling Youth Hostel," or follows the nearest hostel loop in his native county, he has the opportunity to learn of nature and her unhurried ways. He may escape from the routine, mechanical life in our cities. He learns to cooperate democratically with other hostelers in many ways, such as keeping bunkrooms tidy and neat for the next person. Above all, his eyes are opened to fresh scenes, his mind is opened to new problems, and his heart is opened to new people, whom he learns are basically friendly and helpful, and responsive to the spirit of friendliness. In short, the youth hostel trail leads beyond the narrow horizon of everyday life to new adventures in friendship.

Last year there were 243 American Youth Hostels located in twenty-two States. The original loop of hostels in the Green and White Mountains of New England connects with hostels in the Berkshires, on Long Island, and in New York State. The Pennsylvania chain extends from Gladwyn, near Philadelphia, over the Horse Shoe Trail in the Allegheny Mountains to Stroudsburg and the Delaware Water Gap, joining New Jersey and New York hostels. The Great Smoky National Park is the focal point for hostels in the Southeast, which extend into Georgia and Tennessee. Hostels in Ohio, Indiana, Illinois, Michigan, and Wisconsin comprise the Great Lakes Region. In Missouri and Iowa are the hostels of the Midwest region. Several new hostels in Southern California connect with others in the same State and with the hostels in Oregon and Washington (Puget Sound and Olympic Peninsula). In all these American hostels last year 13,161 passholders registered 47,488 overnights (an increase of more than thirty per cent over the previous year).

The appeal of youth hosteling to Friends is evidenced by the participation in it of many members of the Society. Recently three Friends were elected to the National Executive Committee of the AYH: Dwight W. Michener, Prof. Phillips Bradley, and Julien D. Cornell. The National Staff at Northfield and the National Board include several Friends. (It is perhaps indicative of the spirit of the youth hosteling movement that nearly all of the young men on the National Staff are Conscientious Objectors.)

Mention of three projects initiated by Friends will indicate further opportunities for service to the youth hostel movement. Last summer Frank and Josephine Duveneck of Hidden Villa Ranch, Los Altos, California, were hosts to an American Friends Service Committee work camp which constructed a

## JUST HOW MUCH IS SEVEN BILLION DOLLARS?

In behalf of fellow citizens, we offer
congratulations
Upon the birth of your first child,
A son: to whom we dedicate ourselves
Protectors of his great inheritance.

"But he cries through the night, my little son,
And it is cod-liver oil that he needs."

No sacrifice of ships or planes or guns,
Has been too great,
To save for him this glorious nation.

"Now the mills are closing; the last pay check is gone,
And there is no more cod-liver oil."

It is for you we are acting,
And what is the price we paid
Compared to our glory and honor?

"If for me you do this,
Your flags may now be furled;
You left me no way to keep his life."

For his shall be the greatest of nations,
With a people strong and radiant.

"But my little son is dead."

ADENA JOY.

Portland, Oregon.

youth hostel on the ranch. Last year, also, the Scattergood Refugee Hostel near West Branch, Iowa, received its charter as a youth hostel. Two years ago the students of Baltimore Friends School built a model youth hostel at an outdoor life exhibit in Baltimore.

Friends have always looked beyond the horizon of today in order to better guide their work in building the foundations of tomorrow's world. One young Friend student helped to carry the youth hostel message to Japan five years ago; another Friend, who spends most of the year as a Judge in a Federal District Court, spent the best vacation he had ever enjoyed by cycling over the Horse Shoe Trail in Pennsylvania. Like these two—whether for one week or for all summer—other Friends will want to widen their horizons in youth hostel travel and thus help to create new friendships and understanding, tolerance and good will, so necessary for the building of tomorrow's world today.

## IF THAT IS APPEASEMENT—A PRIMER FOR PEACE

By FLOYD W. SCHMOE

War is wrong.
It cannot be Christian.
There is a Christian Way.
The Christian Way applies to nations as well as to individuals.
I must try to find that Way.
I must try to help the world to find that Way.
A million voices cry, "But it is not as simple as that."
FOR ME IT IS AS SIMPLE AS THAT.

Fiendishly effective as is the modern war machine, no nation can annihilate an enemy nation. Simple arithmetic will show that at a cost of twenty thousand dollars, or twenty-five tons of bombs, per man killed, there is not enough money or material in all of Europe to destroy eighty million people.

I say, given the will to try, *any* nation can turn its enemies into good friends and helpful neighbors without killing any one of them, and at a small fraction of the cost of war. Christ has demonstrated that way.

But a million people (including most of the Christian ministers and President Roosevelt) say that is not practical, that is not realistic, "You cannot argue with a bomb." Then I say Christ was not "practical," Christ was not "realistic." If we must be "practical," if we must be "realistic," let us cease to call ourselves Christian. "Practical" men, "realistic" men, have plunged the world into this hell; they will not get us out.

I say, a just peace will never be dictated. I say, a just peace must be negotiated. If it is not just it will not be peace. It will involve sacrifice: sacrifice not for Germany or for Britain but sacrifice for peace and justice. Nations must share—no nation can live for self alone. If that is appeasement, then I am for appeasement.

Seattle, Washington.

## THE AMERICAN CHURCHES AND WORLD SITUATION

One of the important pronouncements to come out of the Biennial Meeting of the Federal Council of Churches, December 11 to 13, was the statement, "The American Churches and the International Situation." A significant statement of policy, it points clearly to definite attitudes and actions upon which the churches may unite, while recognizing inevitable differences of opinions on methods. As indicative of its spirit, we cite these admonitions:

1. Let us abstain from all hatred of our fellowmen.

2. As the churches must set themselves against hatred, so, too, must they set themselves against hypocrisy.

3. It is peculiarly necessary, in time of war, that the churches constantly reaffirm the distinction between God and State.

When it comes to positive action whereby the churches may exemplify the dynamic quality of their faith, these points are urged:

1. Let us develop and strengthen the ecumenical movement.

2. Let us continue the great task of evangelization throughout the world.

3. Let us in the face of unprecedented human needs caused by war, participate generously in works of mercy and relief.

4. Let us in public and private worship keep our minds free of the passions engendered by war.

5. Let us strive to exemplify in our own lives and in the life of our nation those same social and economic principles which we assert to be indispensable to a better world order.

6. Let us, as a work of creative faith, begin now to prepare the hearts and minds of Christian people for fair and objective dealing with all international situations.

7. Let us boldly proclaim the truth as revealed to us by Christ.

This timely and forceful statement, the content of which is here barely indicated, has been published in attractive pamphlet form for wide distribution. Single copies may be had (for five cents for mailing) by addressing Walter W. Van Kirk, 297 Fourth Avenue, New York City.

## SCHOOL OF NON-VIOLENCE ANNOUNCED

For the purpose of providing a substitute for war, a school of non-violence is being opened this spring at Durham, New Hampshire, three-quarters of a mile from the University of New Hampshire, on an eighty-five acre fruit farm.

The school will train youth in some basic occupations and handicrafts and will teach the technique of non-violence. Modeled somewhat on the plan of the Friends work camps, the school offers both short and long term courses all the year.

In addition to study, lectures and discussion, there will be directed physical work in orcharding, berry culture, beekeeping, gardening, home-management, carpentry, masonry, furniture mending, spinning, weaving, bookbinding, printing, typesetting, drawing, pottery and office secretarial work. Definite time will be given both to meditation and recreation.

The teachers in the school will be educated, trained men and women exclusively, who are convinced that the use of force in human affairs must be supplanted by reason, good will and cooperative effort.

Teaching and training in the pursuits listed, with board, room, laundry, use of library, recreation room, grounds and equipment may be had for $10 per week or $40 per month. Applicants must be of good health and good character and must give acceptable references as to both.

All teaching, training and work will be under the direct supervision of Agnes Ryan, a graduate of Boston University College of Liberal Arts, writer, lecturer, radio news commentator, member of the MacDowell Colony, member of the Community Church, of the Fellowship of Reconciliation, of the Wider Quaker Fellowship, and a long-time student of non-violence.

For further information address Agnes Ryan, Mill Road, Durham, New Hampshire.

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# Under the Jackfruit Tree

**By Edna Goodwin**

*The present Swift-Purcell Home and School for Boys is a monumental tribute to the sympathy of Alma Swift for the homeless boys and girls who were left as a result of the serious epidemic of influenza that swept through Jamaica in 1919. She had no institution to which these children could be sent but she had her own home. This she opened to some of them. Later this compassion for the needs of children found expression in an established institution at Glenleigh, near Highgate, which was directed first by Paul and Margaret Michener, then by Lora P. Arms, and later by Martha E. White. Then through a succession of events, the Glenleigh property was traded for the present one at Clermont. A gift from our good Friend, Sarah J. Swift, made it possible for the necessary buildings to be constructed for the home at Clermont. Edna Goodwin, of Baltimore Yearly Meeting, who is giving a year's service in Jamaica, writes this story of the beautiful opening and dedicatory services of the new home after it was occupied by the boys and the staff.*

OUR ARRIVAL at Clermont, Highgate, Jamaica, for the opening of the Swift-Purcell Industrial School, found a smiling boy scout raising a welcoming hand at the gate. At his direction we follow the grass-crowned road, bordered with neatly trimmed drainage ditches, and circle the royal palm tree which glorifies the entrance to the main building.

Kenneth Jones, with competent advice from sister Mary, skillfully turns the Mercury to the tree-shaded lawn and we alight to join the group gathered to celebrate the opening of this notable educational project in this pleasant West India isle.

Miss Florence Smith greets the many friends which a dozen or more years here have multiplied. Fred Jones seems to know everyone on the island. James A. Coney, who has recently spent several days in this community, responds to many welcomes. I recognize Mary E. White, Sada F. Stanley, Harry Wellons and a few others whom I have met since coming to Jamaica. Myra Binford and I greet each other with the fervor known only to old friends meeting in a strange land.

We turn toward the house. The lower story of the spacious building is of masonry erected long ago by slave labor. The upper part is frame, recently remodeled for the school. The long, two-story veranda affords shelter from the tropical sun for the guests who have arrived before us. We exchange greetings and introductions in the few minutes before the program begins.

On the shady side of the house, benches offer more or less comfortable seats for the program. A near-by Jackfruit tree spreads its branches and seems to threaten to pelt us with its heavy fruit. This fruit, which looks like swollen osage-oranges, is said to be edible if once you get it past your nose, but its odor makes skunk cabbage seem a delicate perfume. A far-extended view of palm-covered valleys and mountains, with the Caribbean Sea in the distance, silences all attempts at description. Words are simply impertinent!

The platform fills with speakers and guests of honor. The Boy Scouts march in with Union Jack and school banner. These boys are East Indians and Negroes, though one freckled faced, blue-eyed lad evidently represents Europe. They sing their school songs and then seat themselves on the grass. Fred Jones, a member of the Board of Managers, calls the meeting to order and introduces the Custos of the parish as chairman of the day.

I do not know just what a Custos is, but he is distinctly a personage in Jamaica. This Custos mops his pink and perspiring face, speaks a suitable word of welcome, and presents the Reverend David Davis, a Baptist minister from a near-by school, who reads a well written history telling of the union of the Swift Home for boys and the Purcell orphanage. Sir Charles Doorley, a long-time resident of the island, recalls pleasant memories of Arthur and Alma Swift, and applauds this industrial institution. There are only two or three others of its kind in Jamaica.

Harry Wellons, Superintendent, makes a report of the work to date. The boys have given more than six thousand hours of labor in repair and construction of buildings. The present curriculum combines general education with training in agriculture, tailoring, shoemaking, and cabinet making.

The music for the occasion is furnished by girls from the Lyndale Home and by students from Friends College and from the Continuation School. This list of institutions indicates that Highgate is somewhat of an educational center where leaders are not afraid to try new methods to meet the old needs of Jamaica.

The formal opening of the main building reveals a large room furnished with benches and long tables for study. Across the lawn are the shops. Should we not call shoemaking a "basic" industry? In this shop the boys are taught this useful trade, but neatness, accuracy of measurement, pride in workmanship are associate learnings of inestimable value.

In the tailoring shop the boys made their own clothes, and in the adjoining room the hardwoods of Jamaica are turned into beautiful trays, boxes and tables, and I, who never see a pretty box without wanting it, must think hard of my lean purse.

The pleasant hours pass and it is time to depart. We turn eastward and are on our way to Seaside, leaving behind our hearty good wishes to Harry Wellons and the Swift-Purcell Home.

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## CHASE CONOVER VISITS WILMINGTON AREA

Chase Conover of the Mid-West C. P. S. headquarters at Richmond, presented the plans for the Civilian Public Service program to Wilmington Meeting on May 7 and to the What-So-Ever Circle on May 8. Definite plans are going forward in the meeting to carry out his suggestions for giving information and for raising funds for support of this work.

During the week and a half spent within the limits of Wilmington Yearly Meeting in the interests of the Civilian Public Service program, Chase Conover brought information, inspiration and many helpful suggestions to Friends as he spoke to the following meetings: Wilmington, Chester, Springfield, Leesburg, Fairview, Caesars Creek, New Burlington, and at Fairfield Quarterly Meeting at Fall Creek, and Center Quarterly Meeting at Jamestown. He also met with the young men of the Yearly Meeting and had conferences with many individuals. The Executive Committee is preparing for a campaign for this work throughout the Yearly Meeting.

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Rancor and bigotry, racial animosites and intolerance are the deadly enemies of true democracy, more deadly than any external force because they undermine the very foundation of democratic effort. CHIEF JUSTICE CHARLES EVANS HUGHES.

## GOLDEN WEDDING IN THE GOLDEN STATE

Whittier, California, was the scene of a unique golden wedding celebration on the evening of May 15, when several hundred relatives and friends gathered in the First Friends Church to honor Lyndon J. and Lavina M. Stanley, who were married fifty years ago at El Modena, California. It was unique, first, in the "all out" nature of the observance—in the fidelity with which the arrangements reproduced the setting and the spirit of the wedding at El Modena, and in the scope and comprehensiveness of the observance. And it was certainly unique in the presence and participation of Mary Jenkins Chawner and Richard Pearson, who had acted on the initial occasion as maid of honor and best man, respectively.

With the nucleus of the original "cast" present, it was relatively easy to reproduce the event of a half century ago. To be sure, the minister, O. Herschel Folger, was not among those present at El Modena, but he was attired in a frock coat of the vintage of the early nineties—before the latter became *too* gay—and so was not noticeably out of part. The original wedding garments were in evidence, though, for obvious reasons, they did not grace the matured forms of the principals. A granddaughter, Blossom Elaine Bailey, wore the bride's wedding dress, while a grandson, Bill Stanley, appeared in the sable and conventional habiliments of the groom. (Just how L. J. has managed to preserve his garments from "moth and rust"—and unnumbered rummage sales—all these years, deponent sayeth not.)

Beautiful and artistic were the floral decorations in church and social hall, worked out in colors befitting the anniversary. Members of the wedding party carried Colonial bouquets and wore boutonierres—all under the direction of the daughter, California Stanley Bailey, trained in floral art. The wife of the son, Vestal Stanley, besides providing the wedding cake, made the golden gown in which the bride was arrayed. Mrs. Elma Helwig, who made the bride's dress fifty years ago, was introduced as a guest of honor.

For forty years Lyn and Vina Stanley have been residents of Whittier. Birthright Friends, they have maintained a loyal and active relationship to the Whittier Meeting and to Friendly interests in general. They have also been closely identified with the civic welfare of the community and have contributed their full part to the cultural life of their home city. In all these relationships, at home and in wider

L. J. AND LAVINA M. STANLEY

fields, they have radiated a spirit of good cheer and loving kindness that was reflected in the outpouring of good will manifest on this anniversary occasion.

Following "the ceremony" and program in the church, the wedding party repaired to the social hall where a reception followed, when congratulations were tendered and refreshments served.

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## CARMEL, INDIANA, FRIENDS "UP IN THE AIR"

A Stratosphere contest in the Carmel, Indiana, Friends Sunday School ended May 11 with the girls and women of the school defeating the boys and men. The goal of 1,000 points was reached by both sides on the same Sunday, after ten weeks of close and interesting competition, with the girls and women adding up the highest total, 1083 to 1005. Forty-six new members were welcomed during the contest.

Mother's Day was observed with a special program, sponsored by the Quaker Comrade class. Flowers were presented to Ella Morgan for being the oldest mother, to Donna May Carey for being the youngest, and to Mrs. Jett Hinshaw for the mother with the largest family present. At the morning service, Supt. Fred E. Carter of Plainfield spoke in the absence of the pastor.

Donald B. Spitler returned recently after holding a three weeks' series of meetings at Goldsboro, North Carolina. He has announced his resignation at Carmel, effective at the end of the present church year, August 31, and will accept the pastorate at Kokomo.

A beautiful and impressive memorial to Marianna Brown was given before the Women's Bible Class, taught by Miss Brown for many years, on Sunday morning, May 18, by Miss Dora Jones, long-time intimate friend of Marianna Brown.

## RUFUS M. JONES AT SALEM QUARTERLY MEETING

The third week-end in May brought together Friends of Salem Quarter in regular session at Amesbury, Massachusetts. Preceded on Friday evening by the Yearly Meeting Board of Care and Relief, representatives came together on Saturday morning for the Meeting on Ministry and Oversight. Under the leadership of Wilbur W. Kamp, Clerk, the revised Queries being considered by New York Yearly Meeting were read. Those present appreciated the freshness of thought and expression given in the new Queries.

The meeting for worship was attended by many visiting Friends, including some from Rhode Island and Dover Quarterly Meetings. Rufus M. Jones spoke directly and acceptably to the spiritual condition of Friends. He brought closely together the inward spiritual religion as Christ lived it and the fundamental principles of Quakerism. Other Friends in the meeting also spoke briefly. At the close of the worship period, at the suggestion of James Wild, Rufus Jones gave a brief account of the present activities of the American Friends Service Committee in unoccupied France and in other parts of the world. In this, many felt the practical applications of Friends' principles to the living of the present world.

Following luncheon, the business session of the Quarterly Meeting was held. Committee reports were read and discussed. Considerable concern was voiced by Wilbur Kamp that many more Friends should keep themselves informed of Friendly activities in this country and in other parts of the world through the medium of their church periodical, THE AMERICAN FRIEND. Upon the encouragement of James Coney and other Friends, special efforts will be made toward securing more readers, with Wilbur Kamp as subscription agent. Representatives were appointed to attend New England Yearly Meeting to be held at Ocean Park, Maine, in June.

Alfred Osborne of North Weare, New Hampshire, is Clerk of the Quarterly Meeting with Ethel S. Austin of Lynn, Massachusetts, as assistant. A number of visiting Friends stayed in Amesbury over the week-end and attended the Sunday morning meeting for worship.

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## RAMA AGAIN

Again, one, crazed as Herod, rules
Who sends destruction spread,
As once in Rama, mothers mourn
Nor can be comforted,
Weeping beside a bomb-torn home,
For little children dead!

LESLIE SAVAGE CLARK.
Rochester, New York.

## GREENSBORO MEETING IN GOLDEN JUBILEE

During the week of May 4 to 11, Greensboro, North Carolina, Meeting, (Asheboro Street) celebrated its Golden Jubilee. The actual date of its founding was May 6, 1891. Several of the former pastors were present at some or all of the services.

The message of the opening service on Sunday morning was brought by Fred E. Smith, now of Richmond, Indiana, but pastor at Greensboro from 1913-1916. Basing his sermon on the fifth chapter of John, he urged that we build on the foundations laid by others, always mindful that it is only within the alert and sensitive human being that the mind of God and man can meet. In the evening the pastor between 1898 and 1902, Joseph H. Peele, gave a stimulating narrative reading, "Glimpses of Three Hundred Years of Quaker History."

An historical pageant depicting Friendly procedure and testimony and based largely on the records of early days in Greensboro was the high point of Tuesday evening. The Clerk for the evening was Savilla Johnson, Clerk of a daughter meeting of Asheboro Street.

Friends gathered for an open meeting for worship on Wednesday morning, in which several spoke. On that evening, Francis C. Anscombe, part-time minister for the years 1918 and 1919, gave one of his fine, scholarly addresses, emphasizing salvation. A music festival was given by the choir on the following evening, under the direction of Blanche Moore.

The young people took the lead on Friday night, as they chose B. Russell Branson, assistant pastor in 1928-29, to speak to the subject, "Quakerism Tomorrow." Showing young Friends their unparalleled opportunities, he encouraged us to exact of ourselves a high degree of morality, to live simply but forcefully and with intellectual and spiritual awareness.

The "History Room" was open an hour preceding and following all services. In it were precious pictures and relics of those who "laid the foundations upon which we build." All persons were welcomed to the fifteen-minute organ service which took place before each session.

Murray C. Johnson, Executive Secretary of North Carolina Yearly Meeting, gave the message on Sunday morning, May 11. Speaking of "doors set open for the church," he showed how the church that was the embodiment of love, understanding and forgiveness would continue to endure and to give assistance in the face of all adversities.

Sunday afternoon was a time of general recreation and reminiscing, as the congregation, with former members and friends, met at the Jefferson Club for a picnic dinner. Earle J. Harold, now of New Smyrna, Florida, pastor of the Greensboro meeting from 1911 to 1913, was the afternoon speaker.

The Golden Jubilee brought much pleasure and encouragement to all who attended. Throughout the sessions everyone felt deeply the immediate and intense need for Quaker service.

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## QUAKER COVE ANNOUNCES ITS FIRST SEMINAR

Quaker Cove, Washington, so often the scene of Quaker gatherings in the Northwest, is to have its first "seminar" this summer. Under the leadership of Elizabeth Boyden Howes of California, a group of adults and mature students will devote the period of August 2 to 15 to an intensive study of some of the teachings of Jesus. In the quiet of the fir-covered shores of Puget Sound, and within sight of beautiful Mt. Baker, a little group will pause to reconsider the message of Jesus. The leader, Elizabeth Howes, has spent many years studying with Dr. Henry B. Sherman in the synoptic Gospels, and with Dr. Fritz Kunkel in the field of pschotherapy. Friends who have known Dr. Sharman and Dr. Kunkel, at Pendle Hill or in other places know how well qualified is one who has studied under both of them. For seven years Elizabeth Howes has led the Sierra Seminar and at present she is doing group work and consultant psychological work with individuals in Los Angeles.

The seminar is being sponsored by the Seattle Friends Center in cooperation with the student Y. M. C. A. and Y. W. C. A. of the Pacific Northwest. Living costs will be $20.00, registration, $1.00. Friends seeking significant experiences in group discussion and religious fellowship this summer are urged to plan to come to this seminar at Quaker Cove. For further information please communicate with: Friends Center, 3959 15th N. E., Seattle, Washington.

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## MOCKING REWARD

There is naught so bitter as ingratitude,
Ever torturing the mind with searing mood
Of injustice and the wrongs that never sleep,
For their thoughts forever haunt and rankle deep.

MARIE L. BLANCHE.

North Arlington, N. J.

## N. C. YOUNG FRIENDS HOLD TRAINING LODGE

Several months ago, the Young Friends Board of North Carolina Yearly Meeting in conference, felt a concern for training and preparation for work which needed to be done in local meetings of their own Yearly Meeting. They felt their greatest service could be rendered in conducting and cooperating in Vacation Bible Schools. The plan that developed from this desire for active service was to use a week, after the manner of a retreat, where those concerned could study and work together to realize this objective.

A Training Lodge was set up in the country home of C. C. Cranford of Asheboro. The time chosen was the week beginning May 12 and concluding on Friday evening, May 16. Jeanette Hadley, doing Christian Education field work in the Five Years Meeting, was that week beginning a month's service in the Yearly Meeting, sponsored by the Yearly Meeting Religious Education Board. Because of her experience in both Vacation School and Young People's work, the young Friends were glad to have her cooperation in this project. The Yearly Meeting Board is further serving as a clearing house in placing these volunteer workers.

During the week of this Training Lodge, periods were set aside for experiences in worship, study, discussion, work with the hands, recreation, planning, and finally, conducting a demonstration session of a Vacation School. At the beginning and ending of each day time was given to worship on the basis of guidance; and also in the evening, discussion centered around interests and concerns of young Friends. The routine duties of daily living were cared for in a cooperative manner.

Those who took advantage of this opportunity were Leah Hammond, Edith Trivette, Mary Elizabeth Pittman, Neola Steed, Emily Cleaver, Ruth Payne, Theodore Perkins, Charles Hendricks, Bill Van Hoy, Harold Sharp, and Glenn Robertson, with Isaac and Maie Harris as chaperones. From time to time visitors from near-by Quarterly Meetings came to observe and participate in the activities. The entire group, including the visitors, expressed their appreciation for this experience, and look forward to some future repetition of a similar training course.

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I am not bound to win, but I am bound to be true; I am not bound to succeed but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong.—ABRAHAM LINCOLN.

# QUAKERDOM · AT · LARGE

We read in *Quaker Campus,* Whittier College bulletin, that Herbert E. Harris of the faculty has been appointed Secretary of the International Service Assembly for the 1941 convention of Rotary International, to be held in Denver, Colorado, from June 15 to 20.

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At the 84th Annual Commencement exercises of Friendsville Academy, Friendsville, Tennessee, held on May 22, the address was given by William J. Sayers, pastor of the Friends Memorial Church of Muncie, Indiana, and Clerk of Indiana Yearly Meeting. On the preceding Sunday the Baccalaureate address was given by J. Edward Ransome of Belltown, Tennessee.

* * * *

We are grateful for a good letter just at hand from our elderly Friend and reader, Hannah Day Beals, Jennings, Louisiana, expressing appreciation of THE AMERICAN FRIEND. For fifty-three years she has resided in Louisiana and has maintained an informed and lively interest in Friends and Friends' work. On May 19 she celebrated her 92nd birthday anniversary.

* * * *

May M. Jones of Chicago, now resident with her husband, Sylvester Jones, in Richmond, attended the recent meeting of the American Section of the Women's International League for Peace and Freedom held at Washington, D. C. At that time she was honored by being elected as a member of the National Board of Directors. Not long previously she had been made president of the Chicago Branch of the W. I. L.

* * * *

Friends will be interested to know, as reported to us by J. Passmore Elkinton, that some of the Doukhobors in Canada, under the leadership of Peter G. Makaroff, have arranged with the Government for voluntary civilian work in the province of Sasketchewan under Government in being faithful to its original treaty with the Doukhobors not to compel them into any military service. A good many of the Doukhobors have declined even civilian service and have suffered penalties.

* * * *

Arthur Gamble, roving member of the A. F. S. C. Civilian Public Service staff, arrived in Richmond last week to superintend the erection of the dormitories at Quaker Hill C. P. S. camp. A few campers are already on the ground to assist in the work, and others are arriving from day to day. On May 26 there occurred in Washington a meeting of officers of the Selective Service and National Service Board for Religious Objectors, when additional camp sites were determined and assignments made of the one thousand men whose names and addresses and denominational affiliations have been cleared with the Selective Service and the National Service Board.

* * * *

Dorothy Bonnell, daughter of Lester C. Haworth, General Secretary of the Philadelphia Y. M. C. A., who with her husband is engaged in the relief program being carried on by the American Friends Service Committee in unoccupied France, has written a vivid account of their feeding operations in that country. "You will understand better," she says, "what our contribution means when you realize that the monthly ration of rice even for children amounts to no more than one tiny bowlful after it is cooked." She speaks of seeing a line of people two blocks long patiently waiting for their share of two tiny boxes of cocoa—all there was for those thousands of people. As indication of the pathetic gratitude shown by the children, she relates an incident which occurred at the canteen where she had assisted at the boys' meals. "Before I left," she says, "a small boy jumped up and took my hand. He was stammering with emotion to begin with, but he soon recovered and was able to speak. He asked me to thank the Americans for all they were doing for them. I kissed his flushed cheeks and told him that it was for the whole school and he returned me two smacking kisses. After this climax I left while the children all shouted: 'Vive l'Amerique!'"

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## NEWS OF OUR MEETINGS

Oscar and Alice Trader, who have served Pennville, Indiana, Meeting very acceptably for the past four years, have resigned. The best wishes of the meeting go with them.

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The Cincinnati Men's League met with the Men's League of Wilmington Meeting at Wilmington, Ohio, on May 5. They brought with them three students of Withrow High School who presented a program of music combined with a talk on astronomy. . . Elizabeth Haviland recently spent a week in Wilmington, where she fascinated the many different groups to which she talked on Africa and her work in the mission there. As she is a graduate of Wilmington College, she was heartily welcomed by the many who know her.

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In the service on Mother's Day at the First Friends Meeting of Whittier, California, seventeen small children, carried in the arms of their fathers, accompanied by their mothers, were publicly welcomed by the pastor and members of the meeting.

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"Presenting Christ in Times Like These" is the conference theme of the Indiana Yearly Meeting Pastors' Short Course, to be held at Quaker Haven, June 30-July 4. In addition to the Yearly Meeting leaders who will participate in the program, Willard O. Trueblood will have an important part in the Short Course.

* * * *

Hinkle Creek Meeting of Westgrove Quarter in Western Yearly Meeting held its annual Open Missionary Meeting on May 16 at Hinkle Church, with nearly one hundred in attendance. Sada F. Stanley, bringing a message of her work and service through the years, was an inspiration to all her listeners to greater sacrifice and diligence.

* * * *

Robert J. Davidson and his wife, Pearl Davidson, former missionaries in China and in Syria, who have been at Toronto, Canada, during the winter, are spending a few weeks in the United States visiting various groups of Friends. They visited Amesbury, Massachusetts, recently returned to Amesbury for permanent residence. The Davidsons were at Huntington Home for supper on May 22nd, and gave helpful messages in the mid-week meeting there in the evening.

* * * *

Bloomington Quarterly Meeting of Western Yearly Meeting was held by special invitation at Coloma, Indiana, on May 17, with good attendance and interest. Reports were made of the Pastors' Conference at Earlham College by Lee Partington, pastor at Bloomingdale, and by Paul Shults, pastor of the Federated Church in Marshall. In the hour of worship at eleven o'clock, Fredric E. Carter, General Superintendent of the Yearly Meeting, gave a message full of inspiration and encouragement. At the noon hour a fellowship dinner was enjoyed out under the trees. Some department super-

intendents met their monthly meeting chairmen for profitable conferences during the noon intermission. The first part of the afternoon session was devoted to the Young People's Division, with Mildred Hinshaw of First Friends Meeting, Indianapolis, as the speaker. Plans for attending Camp Mack were discussed. All appointed representatives from local meetings were present, and the day was a gratifying one.

* * * *

Colorado Friends are prominently identified with the Summer Conference and the Boulder School of Missions for the Rocky Mountain Region, to be held as usual at the Chautauqua Grounds, Boulder, Colorado, June 22-28. Ava C. Maris, a member of the North Denver Meeting, is serving her second year as president of the Federated Church Women of Colorado, under whose auspices the School of Missions is conducted. For the third successive year, Willard O. Trueblood will be one of the featured leaders, accompanied by his wife, Caroline Trueblood, who will also participate in the week's program.

* * * *

The May session of Bear Creek Quarterly Meeting was held in Des Moines, Iowa. At the Meeting on Ministry and Oversight on Saturday morning a most helpful discussion on the problem of membership in our meetings was directed by Benjamin Harris, pastor of the Bear Creek Meeting. Appreciation and good will were extended to Benjamin and Ada Harris as they leave this Quarterly Meeting after six years of service at Stuart and Bear Creek to take up pastoral work at a federated Church at Union. Several ministers participated in the morning meeting for worship, among them being the Yearly Meeting Superintendent and Charles O. Whitely of William Penn College. The Woman's Missionary Society met at 1:30 when the Mother's Day theme was carried out in the program, including a talk on the life of Eliza Armstrong Cox, the mother of the missionary organization. The closing session was the Young People's Meeting on Sunday afternoon, with Leonard Hall in charge. Music was furnished by the Polk County Farm Bureau Chorus. Charles Thomas gave the address. Following this service, lunch was served by the Des Moines Meeting.

## WESTERN Y. M. CONFERENCE HELD AT NOBLESVILLE

Noblesville, Indiana, Friends were hosts to the annual Ministers and Workers Conference of Western Yearly Meeting, May 13 and 14. Increased interest and enthusiasm in the work and activities of the Yearly Meeting was indicated by a registered attendance of more than four hundred pastors and laymen, the largest in many years.

Addresses during the two-day session were given by Maude Carter Smock, Stacy Wesner, Errol T. Elliott, Orval Dillon, and Thomas E. Jones. Discussion group leaders included Marcus Kendall, Fredric E. Carter, Russell E. Rees and Charles L. Coffin. A welcome to the visitors was extended by Wm. J. Cleaver, Noblesville pastor.

Dean Gregory was in charge of the music throughout the conference with special numbers by the New London choir, Marion College quartet, a quartet from Plainfield Meeting, the Noblesville choir, and harp selections by Kathleen Hunt of Carmel.

High points of the two-day meeting were the addresses by Dr. Jones on "Conflicting Loyalty in Times of Crisis," and "Spirit and Work of Civilian Public Service." In the latter, the head of the Civilian Public Service termed conscientious objectors "creative pioneers," leading the way to a new way of life.

Conference officers were elected for the coming year as follows: President, Donald B. Spitler, Carmel; Vice-President, John R. Walter, New London; Secretary-Treasurer, Ethel G. Bond, West Newton; Board members, Orval Dillon, Hortonville, Stacy Wesner, Watseka, Ill., and Louise Brooks, Carmel.

## FROM FRIENDS MEMORIAL BERKELEY, CALIFORNIA

Berkeley young Friends are thinking now of summer camp at Quaker Meadow, near Porterville. Plans are on foot for at least four different camps. On July 3-6, there will be a camp for young families and couples from twenty to forty years of age.

Hazel Wells, granddaughter of the late Lindley A. Wells, is a county officer of the Christian Endeavor Union.

Many of our members are looking forward to the sessions of the local Institute of International Relations to be held at near-by Mills College, June 22 to July 2.

The Friends Service Committee meets each month for a round-up report of activities. Each gathering is a pot-luck dinner. Also, the Young Friends group are working on a project connected with the migrant-labor problem of our own state. Recently the high school group was addressed on the subject by Mary Kimber, who is giving much of her time and efforts to this problem.

A report of the new work in the Children's Division was recently given by Marjorie Homan. According to the experimental plan, the primary and junior departments have been meeting together for a brief service of worship and song, followed by individual class meetings. Then after a brief recess, the primary and junior children meet in separate groups for a period of creative expression. Before Christmas, wooden animals and spool toys were made for migrant children. An interesting soap-carving project was developed around the study of Friends' missions in India. While studying about Paul and his journeys, an illustrated guidebook was worked out, showing places Paul visited.

## ACTIVITIES OF NEW YORK CENTER IN REVIEW

At a dinner meeting of members of the New York Friends Center Association on May 21, the work of the Center was reviewed.

During the season of 1940-41 the Center presented thirteen lectures as one of its more important activities. All told, 1430 persons, many of them non-Friends, were attracted to these lectures on Quaker history and philosophy.

A mid-week meeting for worship, started at the Center about a year ago, has flourished during the year and increased in numbers. Non-Friends have found a spiritual benefit in this week day hour of quiet.

Receptions for refugees have been held each month throughout the year, with a musical program and an hour of sociability afterward. Although there are now many more facilities for social and educational recreation for refugees in New York than there were a year ago, these receptions have continued to be popular; and they have given the various local meetings which have sponsored them a chance to share in providing a new life for these wanderers from other countries.

A Cooperative Arts Workshop, started by the American Friends Service Committee to aid refugees who were connected with drama, music and the arts on the other side, has been housed in the Center during the year.

One of the most important services of the Center during the year has been in providing the young people of all meetings in the Metropolitan area with a headquarters and a place to work off their energy in countless volunteer jobs—from running the Center mimeograph machine to helping teach refugee English classes.

## NORTHFIELD MISSIONARY CONFERENCE

The name of Northfield brings rich memories flooding into the hearts of countless Christians throughout the world. Here for many years, the Northfield, Massachusetts, Missionary Confer-

ence has beckoned Christian women of all denominations to come for inspiration and fellowship. The summer of 1941 will be no exception and July 7th to 15th will find hundreds of girls and women gathered on the beautiful campus of Northfield Seminary to worship and study together. Denominational lines will melt away and new life friendships will be made. The eight camps for girls are a tradition and the girls enjoy the close friendships with other girls and their denominational counselors. Thronging across the campus they meet missionaries and nationals from all over the world and discover that in Christ there is neither East nor West. This campus life with its close contacts with Christ's servants is often the beginning of a new and everlasting life in Christ Jesus.

The topics for Mission Study for 1941-42 are quite pertinent at this time. The home field subject will be "Christianity and Democracy in America." The foreign field topic will be "Christians and the World Order."

For further information Friends may address a Friend, Corona Rayle Cook, 16 Farnham Street, Portland, Maine, who is chairman of the Publicity Committee.

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## THE WINDS OF HEAVEN

The Winds of Heaven met one dreary day
And reasoned—like the gods of long ago—
"All war must end, and we must find a way

To rid mankind of hate and fear and woe."
The North Wind growled, "A blizzard, gusty, wild,
Across the warring lands should fiercely blow,

It might restrain their anger, make them mild."
The East Wind sighed, "A bitter, nagging rain
Like fretful voices hush a crying child,

Might make them long for peaceful times again."
The West Wind pondered, "Why should we delay?
Use all our forces—Break War's heavy chain."

The South Wind whispered, "Pray, my brothers, pray,
In times of stress there is no other way."

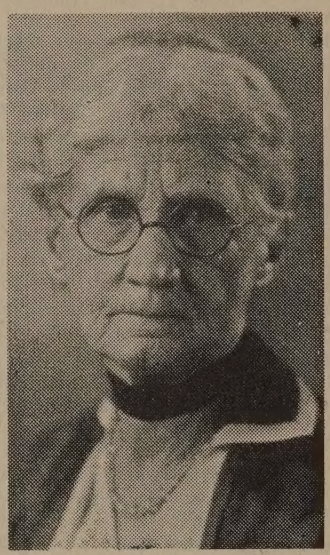
NINA PRIDE HOAG.

Minneapolis, Minnesota.

## CHRISTIAN GENTLEWOMAN AND SCHOLAR

In the death of Marianna Brown at Carmel, Indiana, May 17, there passed one of the notable women in American Quakerism. Known primarily in the middle years of her life for her scholarship and teaching ability, she later became equally and even more widely recognized for her leadership, particularly among women, in the work of the Society of Friends.

Marianna Brown had "life and had it more abundantly." She had the abundant intellectual life. Gifted with a fine mind excellently trained, she made



MARIANNA BROWN

it play effectively upon the problems which confronted her and those with whom she came in contact. She had the abundant cultural life. Innately she was a gentlewoman with a discriminating appreciation of the values that make life beautiful and rich. Particularly she drew freely upon the wealth of literature, not only for her own enrichment but for the enrichment of the lives of her students and friends. She lived the abundant life in the ever-widening scope of her interest and concern. Good causes became her causes, whether they represented people in foreign lands or came within the range of the public good in her own country. Her life was lived with zest, spiced with a characteristic humor that made her a delightful companion. She was rich in the grace of gratitude, ever generous in words of commendation for those who in her estimation did well the tasks assigned them.

Fundamentally, Marianna Brown lived the abundant spiritual life. She knew in whom she believed, not merely as an intellectual judgment, but as a deep personal experience. It was thus that she lived not only the abundant but the abounding life which made her personality creative and vibrant to the very close of her eighty-seven years. Not until the unexpected death of her beloved brother, J. Franklin Brown, some two years ago, did she begin to falter in her accustomed zeal for aggressive living.

Marianna Brown was born September 8, 1852, on a farm near Waynesville, Warren County, Ohio, the daughter of Samuel and Hannah Evans Brown. Her mother died while she was in infancy and she was cared for in the family of her grandfather, Asher Brown, until 1858 when her father married Elizabeth Wildman Hadley. She was accustomed to say that she was fortunate in having two mothers, the heritage of one and the training of the other. Her grandparents on both sides were pioneers in the developing civilization of Southwestern Ohio in the early part of the Nineteenth Century.

She attended the public schools of Waynesville, at that time only partly graded, until she was able to obtain a teacher's license. In the spring of 1873 she entered Earlham College as a rather poorly prepared Freshman, but by close application was able to graduate in 1876.

She taught in the district schools in Warren and Clinton Counties, Ohio, in her later teens. In the spring of 1877 she taught one term in LeGrand Academy, LeGrand, Iowa, her parents meanwhile having removed to Hamilton County, Indiana. In the autumn of 1877 she was called to Raisin Valley Seminary, a secondary school under the care of Ohio Yearly Meeting, near Adrian, Michigan. Here she remained until 1884 when she began her teaching in the preparatory department of Earlham College. When this department ceased to exist, she was asked to take charge of the Latin in the College. In 1893 she was released from some of the Latin teaching and was asked to take the Greek. The better to prepare herself for this additional work, she spent the year 1893-94 in Cornell University under the inspiring leadership of Benjamin Ide Wheeler, later President of the University of California, and received the degree of M. A. in 1894.

Leave of absence from the College during 1901-02 made it possible to spend the year in travel on the Pacific Coast. In 1902 she was called to teach in the Preparatory Department of Colorado College, at Colorado Springs, and at the same time to be the resident head of the Men's Dormitory. Two years later she became the resident head of the newly built Woman's Dormitory. In 1905 she was asked to initiate the office

of Registrar, a position she held until 1917 when she returned to Carmel to care for her mother who was in declining health and to make a home for her brother Evan who had recently lost his wife.

After the death of her brother and mother, she spent the year 1921-22 editing the book "Who's Who Among Earlhamites." After a summer of European travel, she returned for permanent residence in Carmel, interesting herself in church and community affairs, actively as long as she was able, with unabated interest when ill health overtook her. Her church relationships were particularly dear to her. Her devotion to the Society of Friends in all its activities never wavered.

For the past twenty years she had been a valued member of the Board of Trustees of Earlham College, which she had years before served with such distinction as a teacher. At a special convocation held on her 80th birthday, the College conferred upon her the honorary degree of Doctor of Laws.

The largely attended funeral services were held at the Carmel Meetinghouse on the afternoon of May 19, and were in charge of the pastor, Donald B. Spitler. Following the latter's message, words of appreciation were spoken by President William C. Dennis, by Walter C. Woodward and by Dr. Robert W. Gammon, a distinguished leader of the Congregationalist Church who was a student of Marianna Brown in Earlham and who has been a life-long friend. Words of appreciation were also spoken by Marie Major on behalf of the Women's Bible School Class which Marianna Brown had taught for many years.

## OLIVE ADA RYON

Olive Ada Shriver Ryon, birthright Friend and beloved minister of the Society, died on May 9 in Green Cove Springs, Florida, after a lingering illness, at the age of seventy-nine. The daughter of George L. and Elizabeth Shriver, she was born near Damascus, Ohio, and there attended the Friends Academy. Early in her life she became convinced of the way of Christian living, and from that time she gave herself unreservedly in a selfless devotion to her church and to humanity. In 1886 she was married to Fred L. Ryon, Friends minister of Hanover, Michigan. Following her concern, she was recorded a minister in 1902 by Clintondale, N. Y., Monthly Meeting, and from then served as co-pastor with her husband. In addition she served several other meetings as pastor.

Olive Ryon was an active W. C. T. U. worker, holding offices in several state organizations, and participating prominently at their conventions. Her earnest desire to serve where the need appeared greatest lead her into missionary efforts, particularly among the Negro and Jewish populations.

After retiring from the active ministry, she and her husband took up their residence at the Memorial Home, Penney Farms, and about nine years ago they moved to Green Cove Springs.

Purity, integrity and faithfulness were inherent in her nature. A generous and ever loyal friend, she kept her cheerful spirit and her keen understanding, even during the last trying months of her life. Surviving are her husband and one son, Herbert, of New York State.

## RIGHTEOUSNESS

Thy righteousness? 'Tis as black and ugly
As filthy rags, loathsome, unsightly.
Heaven will none of it—now or ever.
Didst think 'twould take thee through Paradise portals?
Never!

His righteousness? 'Tis like unto brightness
Of noonday sun; a shining thing
Lined with crimson intermingled with gold.
Put on, 'twill take thee down those golden streets,
Forever!

ALICE TOLLEFSON HARTNETT.

Portsmouth, Rhode Island.

## BIRTHS

BROWN—At Richmond, Indiana, May 21, 1941, to Earl and Esther Jay Brown, a son, Edward Jay.

EDWARDS — To Earle and Marjorie Van Deusen Edwards, on May 25, 1941, at Chicago, Illinois, a son, David Van Deusen.

MURPHY—To Merritt and Olive Jessup Murphy, members of the Carmel Meeting, Carmel, Ind., on May 3, 1941, at Methodist Hospital, Indianapolis, a son, Daniel Merritt.

## ENGAGEMENT

LAMARTINE-CARVELL—C. Oscar and E. Mae Carvell of China Monthly Meeting, Vassalboro, Maine, announce the engagement of their daughter, Stella, to Paul B. Lamartine of Richmond, Indiana.

## MARRIAGES

BUNNER-POWELL — On May 4, 1941, at the Friends meetinghouse in Amboy, Indiana, Elizabeth Powell, daughter of Merle and Bessie Powell of Converse, Indiana, to Ralph Bunner, son of Mr. and Mrs. William Bunner of Springport, Indiana. L. Herbert Reynolds, minister.

HAWK-GLUYS — At West Richmond Friends Meeting, Richmond, Indiana, May 24, 1941, according to the Friends ceremony, Helen Louise Gluys, daughter of Howard and Reba Gluys, to David C. Hawk, son of Carl J. Hawk of Wallingford, Pennsylvania. At home in Richmond.

HOAG-BEATTY—On April 13, 1941, at Spangler Chapel M. E. Church near Muscatine, Iowa, Esther Louise Beatty, daughter of Mr. and Mrs. Thomas Beatty, to John Hoag, son of Mr. and Mrs. Clinton Hoag, C. B. Rayhill, minister.

HURST-WOODARD—At the home of the bride's parents in Indianapolis, Indiana, May 24, 1941, Alice Anne, daughter of Isaac E. and Adah E. Woodard, to Donald R. Hurst, son of Mrs. John Noble Hurst of Huttsonville, Illinois. Willard O. Trueblood, minister.

MALMQUIST-VACEK—In John Woolman Hall, Chicago, Illinois, May 17, 1941, according to the manner of Friends and under the care of 57th Street Meeting, Helen Vacek, daughter of Anton and Anna Vacek, to William Malmquist, son of Anna Malmquist Cook.

WISE-LOGUE — At the home of the bride's parents near Liberty, Indiana, May 24, 1941, Lois Logue, daughter of Mr. and Mrs. Roger Logue, to John Wise, son of Mr. and Mrs. Harry C. Wise of Spartanburg, Indiana. E. L. Portis, minister.

## DEATHS

ARMSTRONG—On February 17, 1941, at Salem Oregon, Elmer C. Armstrong, aged seventy-nine. He was born in Jennings County, Indiana, the son of Thomas and Sarah Armstrong, the former a well-known teacher and minister in the Society of Friends. After attending Friends Hopewell Academy and later the Academy at Bloomingdale, he removed with his family to Illinois. There, for several years, he operated a small nursery and taught school. After attending Ackworth Academy in Iowa he was married in 1886 to Ella Burgess. To them were born nine children, all of whom survive him. In 1890 he removed with his family to Oregon near Newberg. In succeeding years he became widely recognized as a successful and proficient horticulturist. A sincere and consistent member of the Society of Friends, he was at the time of his death an overseer in the Citrus Heights Friends Meeting at Roseville, California.

EDWARDS—On April 5, 1941, at the home of her son Walter, in Oak Park, Illinois, Fanny Lytle Edwards, aged seventy-nine years. Born in Germantown, Pennsylvania, she was married in 1885 to D. William Edwards. The couple moved to Indianapolis in 1890, and both became active members of the Indianapolis Meeting. Following the death of her husband in 1926, she removed to Richmond, the home of her daughter, Edith E. Wildman, becoming a member of West Richmond Meeting. She participated actively in meeting activities and was especially faithful and gifted in friendly visiting among the members. Fanny Edwards was "full of grace and truth," radiating a crea-

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To inspire in them a faith with which they may face the world with courage.

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tive Christian spirit wherever she went. Funeral services were held at Indianapolis, with Errol T. Elliott and Willard O. Trueblood in charge. On the following day an impressive memorial service was held at the West Richmond Meeting, in which many spoke words of loving appreciation.

HODSON—On April 22, 1941, at Newberg, Oregon, John William Hodson, aged 73 years. Born in Spiceland, Indiana, he lived there until young manhood and was married to Levina M. Scott in 1886 near Fairmount, Indiana. Two years later the family moved to Newberg, where their four children were raised, of whom two sons and a daughter survive. John Hodson was a lifelong Friend, always ready to give testimony to his faith and inherent trust in the way of right living.

LINDLEY—On May 14, 1941, at his home in Bloomingdale, Indiana, Charles W. Lindley, aged ninety-four years. He was a valuable member of Bloomingdale Monthly Meeting and was faithful in attendance at the Bible School and the meetings for worship as long as he was able. He and his wife, Miriam Towell Lindley, celebrated their sixtieth anniversary eight years ago. Surviving besides his wife are three sons and two daughters. Services were held in the Bloomingdale Meetinghouse, Lee Partington, the pastor, and Edward M. Woodard, conducting.

## SUMMER PLANS

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## LOCAL MEETING DIRECTORY

**BERKLEY, CALIFORNIA**

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

**CHICAGO, ILLINOIS**

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Ill.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

**CINCINNATI, OHIO**

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

**DARTMOUTH, MASSACHUSETTS**

Allen's Neck Friends Meeting, Horseneck Road. Morning Worship 10:45 a.m., Bible School at 12 m., Charles T. Gifford, Supt., Minister, Harold B. Kuhn, Tel. WESTPORT 32-13.

**DENVER, COLORADO**

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5686.

**DETROIT, MICHIGAN**

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for 11 a.m. Worship. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

**The American Friend**

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**LOS ANGELES, CALIFORNIA**

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., Worship 11 a.m., C. E. 6:30 p.m., Leonard S. Phelps, Clerk, 1228 W. 23rd St., RI-4815.

**MINNEAPOLIS, MINNESOTA**

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

**NEW YORK, N. Y.**

Grammercy Park Meeting, 221 E. 15th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors Welcome.

**SEATTLE, WASHINGTON**

Friends Memorial Church, 23rd Ave. and East Spruce St. Bible School, 10:00 a.m., Meeting for Worship, 11:00 a.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

**WASHINGTON, DISTRICT OF COLUMBIA**

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

## SUMMER ENROLLMENT

The enrollment of girls for the year 1941-42 has been completed. Friends' applications received after this time can be considered for the waiting list provided they are for the First and Second Classes.

A few places for boys are still available. A small amount of scholarship funds remains for such applications. Prompt action is encouraged as the boys' enrollment moves rapidly at this time of year.

CONSULTATION AT THE SCHOOL OR INQUIRIES BY CORRESPONDENCE ARE INVITED

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